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OF THE

CATHOLIC CHURCH

ACCORDING TO ROMAN ETIQUETTE.

By the REV. JOHN A. NAINFA, S. S.
Professor of Church History and Liturgy,
St. Mary's Seminary, Baltimore, Md.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.—Ps. xxv. 8.

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A MON PÈRE ET A MA MÈRE,

Hommage d'affectueux respect.

J. A. N.

TABLE OF CONTENTS.

PART I—General Principles. PAGE

CHAPTER I. —Prelature 11
CHAPTER II. —Materials 32
CHAPTER III. —Colors 35

PART II—Different Parts of the Prelatical Costume.

CHAPTER I. —Cassock or Soutane 38
CHAPTER II. —Simar 47
CHAPTER III. —Roman Collar 50
CHAPTER IV. —Cincture 52
CHAPTER V. —Cloak 55
CHAPTER VI. —Rochet 59
CHAPTER VII. —Mozzetta 63
CHAPTER VIII.—Mantelletta 67
CHAPTER IX. —Mantellone 71
CHAPTER X. —Cappa Magna 74
CHAPTER XI. —Hats 81
CHAPTER XII. —Biretta 86
CHAPTER XIII.—Calotte or Skull-cap 90
CHAPTER XIV.—Stockings 94
CHAPTER XV. —Shoes 97

PART III—Some Other Articles Pertaining to the Prelatial Dignity.

CHAPTER I. —Pectoral Cross 100
CHAPTER II. —Ring 105
CHAPTER III. —Mitre 110
CHAPTER IV. —Crosier 116
CHAPTER V. —Hand-Candlestick 121
CHAPTER VI. —Heraldry 123
CHAPTER VII. —Use of the Pontificals by Prelates not Invested with the Episcopal Character 143
CHAPTER VIII.—Some Practical Rules of Etiquette 151

APPENDIX I.

DOCTORS 163

APPENDIX II.

DOCUMENTS 167
BIBLIOGRAPHY 195
SYNOPTIC TABLE 199
ALPHABETICAL INDEX 202

PREFACE.

The contents of this little book will be new, doubtless, to most readers. Indeed, the first reason that prompted its composition was the fact that there is not in the English language any other work on this subject.

Really, if we except the important writings of Mgr. Barbier de Montault, we find scarcely anything treating *ex professo* of this matter. The works of this learned Prelate deserve the reputation they enjoy; for they are a mine of erudition. The information they furnish is, as a rule, remarkable for its accuracy. It seems, however, that a serious lack of order, numerous and useless digressions, and the aggressive tone in which these works have been written, have proved a serious hindrance to their popularity.

To this first reason, rather negative, for its publication, I might add a second, that of positive utility. With the exception of Italy, there is no other country in which the proportion of Prelates is larger than in the United States. Now these Prelates would naturally desire to have their official costume conform as far as possible to the rules and prescriptions of the Church with regard to its color, shape, trimmings, etc. They will find this manual at least useful as a book of reference in matter of the costume which they are privileged to wear.

Such a manual seems almost a necessity when we remember that tailors, in making ecclesiastical costumes, very often follow their own tastes, fancies, or designs, instead of the very clear and precise rules of ecclesiastical etiquette. With this manual in hand, they would have no longer an excuse for the mistakes they make.

Even our good Sisters and pious ladies, who so kindly and generously shower Christmas presents on the Clergy,

in the shape of birettas, "rabbis," surplices, cottas, and other articles of clerical dress, need to be informed that the material, color, shape, trimmings, etc., of these objects are regulated not by the rich taste, generous liberality or devotion of the giver, but by ordinances of the Church.

May I not hope, then, that this little book, in spite of its shortcomings and imperfections, will prove useful to those interested, and be a guide where needed in the making up of ecclestical costumes?

With regard to the various costumes worn by Prelates, the will of the Church has been that modifications, however excellent and, in some way, justifiable, should not be left to private fancy; for she clearly foresaw that, after a short lapse of years, such toleration would practically do away with a unity at once beautiful and instructive.

Therefore has she laid down for all these costumes precise regulations that should not be lightly put aside. Two Roman Congregations, the Congregation of Rites and the Congregation of the Ceremonial, are especially commissioned to watch over the exact observance of these rules and to secure their preservation.

It is to the decrees of these two Congregations that I have chiefly had recourse in compiling this manual. The decrees of the Congregation of Rites are quoted from the Collections of Gardellini and Muhlbauer. As to the Decrees of the Congregation of the Ceremonial, as there exists no official Collection, I have had to rely on the authors who quote them. To the decrees, I have joined the prescriptions of the Ceremonials, and especially of the official books of the Church, the Missal, the Ceremonial of Bishops, and the Roman Pontifical, which contain a wealth of interesting and instructive Rubrics.

Finally, for the interpretation of decrees and rubrics, and for the modern adaptation of all these rules, I have consulted authors generally considered the best, who have

devoted their lives to original research in this matter, such as Mgr. Martinucci—"*Rex Caeremoniariorium*"—Mgr. Barbier de Montault, the Rev. Fr. Haegy, C. S. Sp., in his new edition of "Les Cérémonies Pontificales" of the learned Father Levavasseur, etc.

As to matter that is not to be found in books, I have invariably followed Roman Tradition, the only one of authority on this point as on all others.

It goes without saying that I have not failed to mention lawful customs where these exist.

Before closing these few remarks, it is my duty to acknowledge my debt of gratitude to all who have in any way been a help to me in rendering this small volume less unworthy of its readers. They have my sincere thanks.

I add that I shall gratefully accept any suggestions that might aid me to improve this first essay, and declare that all the contents of this book, both in general and particular, are respectfully and cheerfully submitted to the judgment of ecclesiastical authority.

J. A. NAINFA, S. S.

Baltimore, February 18, 1909

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PART I.

GENERAL PRINCIPLES.

CHAPTER I.

PRELATURES.

§I. 1. Meaning of the words Prelate and Prelature. 2. Origin of Prelature. 3. Costume of Prelates. 4. An objection.

§II. Different classes of Prelates: The Pope;—Cardinals;—Patriarchs;—Archbishops and Bishops;—Regular Prelates;—Prelates of the Roman Court.

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§I. PRELATURE.

1. The word "*Prelate*" (from *præferre,* to put before) is a general name for an ecclesiastical dignitary who has jurisdiction *in foro externo,* whether he be a member of the secular or of the regular clergy; his jurisdiction not being delegated, but inherent to the office he holds.[1]

Prelature (or *Prelacy*) is the status of a Prelate. This term applies to the honor given to a dignitary on account of the jurisdiction with which he is invested.

This is the canonical sense of the words *Prelate* and *Prelature.* In a wider sense, these designations are extended to other dignitaries of various kinds who have no

[1]BENEDICT XIV., *De syn. dioec.,* Book II., ch. XI.—BOUIX, *De Episc.* Tom. I., pp. 535, seq.—TAUNTON, *The Law of the Church,* art. PRELATE, p. 499.

special jurisdiction, but are personally granted the title and honors of Prelates, namely the members of the Pope's Court and Household. In this sense, the words *Prelate* and *Prelature* mean nothing else than a superiority of rank.[1]

In this manual, we use the word *Prelate* particularly in a *liturgical sense.* By *Prelate*, we understand a dignitary of the Catholic Church, who is entitled to wear a special costume, and whose rank deserves special honors, both in every-day life and in liturgical functions.

2. The teaching of the Council of Trent is that the Hierarchy[2] of the Church is, by divine institution, composed of three elements, Bishops, Priests and Ministers.[3]

This simple division having been found insufficient in proportion as Christianity spread, the Church was led to create intermediary offices which, without interfering with the primitive division, constituted supplementary degrees, with the view of making the external administration of the Church easier and more effective. For instance, we see the institution of Metropolitans,[4] of Patriarchs,[5] the gradual growth in the importance of the Sacred College,[6] etc. Thus, alongside of the Hierarchy of Order, divinely instituted, grew up the Hierarchy of administration, or of *Jurisdiction*, as it is called. Both together, harmoniously

[1]Frequently, authors use the words *Prelature* and *Prelacy* to designate all Prelates taken as a body.

[2]The word HIERARCHY is taken here in its proper canonical meaning of *a body of clergy of different ranks or orders, enjoying ecclesiastical powers according to their several degrees.* The commonly received meaning of the word *Hierarchy*, namely that of "the body of the Bishops of a country," is incorrect.

[3]"*If anyone say that, in the Catholic Church, there is not a hierarchy, instituted by divine authority, which consists of Bishops, Priests, and Ministers, let him be anathema.*"—(Council of Trent, Session XXIII., can. 2.)

[4]PHILLIPS, *Du droit ecclésiastique*, Tom. II., p. 63.

[5]PHILLIPS, *op. cit.*, Tom. II., pp. 25, seq.—Council of Nicea, can. VI.

[6]FERRARIS, *Bibliotheca*, art. *Cardinalis*.

combined, form that admirable organization, the Catholic Hierarchy.[1]

Moreover, Popes, desirous of showing their satisfaction or good will towards certain members of the Clergy, invested them with the title and honors of a higher rank, without however investing them with the functions pertaining to that rank, as, for instance, the Latin incumbents of the Eastern Patriarchates, the titular Archbishops and Bishops, the honorary Prelates of the Papal Court, etc.

3. When a man is raised to an ecclesiastical dignity, the only rule of conduct proper for Catholics to follow is to recognize the new dignitary as such, and to give him the honors due to his rank.

But this rank must be indicated in some manner, so that the faithful may recognize it and pay it due honor. For this purpose, the Church has assigned a special costume to various Prelates. Now, the obligation of a Prelate is correlative. Since it is the duty of the faithful to pay due respect to his dignity, the Prelate is reciprocally bound to make his dignity known by wearing the proper costume. Owing to personal sentiments of humility, one may sometimes be opposed to this solemn display; but the example given by great saints like the noble Cardinal St. Charles Borromeo, and the holy Bishop, St. Francis de Sales, who were scrupulously faithful in observing the least prescriptions of the Ceremonials, proves that such humility has no legitimate foundation.

4. If an objection is raised on the score of the anti-democratic appearance of the Church dignities, our only answer is that dignities are not in opposition to the democratic spirit of a people if they are within the reach of all. Such is the case for the dignities of the Church, in

[1] TAUNTON, *The Law of the Church*, Art. HIERARCHY, pp. 358, 359.—FERRARIS, *Bibliotheca canonica*, art. *Hierarchia ecclesiastica*.

which "the son of a peasant may reach the pontifical throne[1] as well as a prince who has the prestige of wealth and noble blood."[2]

§II. PRELATES.

The different classes of Prelates who are the subjects of this preliminary chapter are: The Pope, who is the supreme Prelate; the Cardinals, Patriarchs, Archbishops and Bishops, Regular Prelates and Prelates of the Roman Court.

THE POPE.

Every Catholic knows who the Pope is and the high rank he holds in the Church. He is the "Bishop of Bishops,"[3] the "Prelate of Prelates." He possesses supreme and infallible authority to teach and govern the Church. He is above laws and canons,[4] and, though he has been despoiled of his temporal power, he is still recognized as a Sovereign by nearly all civilized nations.

In the present study, we have but to remark that the Pope, being the Supreme Prelate, wears a special prelatical costume, and that certain materials and colors are reserved for him, as we shall note later.

THE CARDINALS.

The Cardinals are those Prelates who form the Senate of the Church. Their name, from the Latin word *cardo* (a hinge), seems to indicate that the government of the Church rests on them as a door on its hinges.[5]

[1]This is strikingly exemplified in the person of our beloved Pontiff, His Holiness PIUS X., whose humble origin is well known to all.

[2]P. A. BAART, *The Roman Court*, p. 338.

[3]TERTULLIAN, *De pudicitia*, I., 6.

[4]Council of the Vatican, Const. *Pastor aeternus*, c. 2, 3, 4.

[5]SOGLIA, *Institutiones iuris publici*, Part II., §41, and others.

They are divided into three classes: Cardinal-Bishops, Cardinal-Priests and Cardinal-Deacons;[1] but this distinction does not proceed from their ordination; an Archbishop as, for instance, the Archbishop of Baltimore, is a Cardinal-Priest; and a simple cleric may be a Cardinal-Deacon: the distinction originates in their *titles;* for the cardinalitial dignity does not belong to the Hierarchy of Order, but to that of Jurisdiction.[2]

The *title* of a Cardinal is taken from the diocese or the church to which he is appointed as Cardinal; but ordinarily the word *"title"* is used only to mean the churches assigned to Cardinal-Priests. The episcopal sees of Cardinal-Bishops are usually called *"suburban dioceses."*[3]

These dioceses, located in the *suburbs* of Rome (hence their name) form the Roman metropolitan province. They are:

OSTIA and VELETRI, the Bishop of which is the Dean of the Sacred College;

PORTO and SANTA RUFINA, a see reserved for the Sub-Dean of the Sacred College;

SABINA, which is not a city, but a territory;

PALESTRINA, the Bishop of which is entitled *Prænestinus Episcopus;*

FRASCATI, formerly *Tusculum,* a name which has been preserved in the title of the Bishop, who is styled *Tusculanus Episcopus;*

ALBANO, *Albanensis Episcopus.*

Each Cardinal-Priest has for *title* one of the churches of the city of Rome, which was formerly a parish church. The title of a Cardinal-Deacon is also a church, but gener-

[1]SOGLIA, *Ibid.*—BOUIX, *De curia romana,* p. 1, etc.
[2]FERRARIS, *Bibliotheca canonica, ad art. Cardinales,* II.
[3]SOGLIA, *op. et loc. cit.*—BOUIX, *loc. cit.*

ally one which has been used as the chapel of a hospital or asylum, the deacons' functions consisting in providing for the necessities of the poor. This "title" is, even at the present day, called *Diaconia* (Deaconry).[1]

As a body, the Cardinals are known as the *Sacred College.* The College is headed by the Dean, who is the first of the Cardinal-Bishops in order of seniority, and always Bishop of Ostia and Veletri.

The Cardinals' functions generally consist in acting as advisers[2] and auxiliaries to the Sovereign Pontiff in the administration of the Church. They also govern the Church during the vacancy of the Holy See and elect the new Pope.[3]

Their official title is "*Eminentissimus et Reverendissimus Dominus,*"[4] and their dignity gives them a right of precedence immediately after the Pope and over all those who are not Cardinals.[5]

They enjoy a great many special privileges which are noted in all handbooks of Canon Law.[6]

PATRIARCHS AND PRIMATES.

Although, by divine institution and ordination, Bishops are all equal, yet Ecclesiastical Law has introduced certain modifications in episcopal authority, by virtue of which, some Bishops are superior to others, exercising over them a real authority, a participation, as it were, of the supreme Prelacy of the Sovereign Pontiff. Such are *Patriarchs, Primates, Archbishops* or *Metropolitans.*[7]

[1]FERRARIS, *Bibliotheca*, art. *Cardinales*, I.—SIXTUS V., Constit. *Postquam* (Dec. 3, 1586).

[2]Council of Trent, Session XXV., Chapt. I., *De reformatione.*

[3]*Cap. Ubi peric.*, 3. *De elect. in 6°.*

[4]Decree of Pope URBAN VIII. (June 10, 1630).

[5]EUGENE IV., Constit. *Non mediocri.*

[6]BOUIX, *De curia romana.*—SOGLIA, *Instit. iur. publ.*, part II., *etc.*

[7]PIUS IX., Constit. *Reversurus* (July 9, 1867).

Literally, the word *Patriarch* means a "Chief of Fathers." The appellation is very ancient. The title of the early Bishops being that of "Father," their leaders were quite naturally called "Patriarchs."

This title of Patriarch was first given to the Bishops of Rome, Alexandria and Antioch, three episcopal sees the foundation of which is ascribed to St. Peter.[1]

To these three patriarchal sees were soon added the bishopric of Jerusalem, on account of the life, death, and resurrection of our Lord, and the bishopric of Constantinople, on account of the new importance given to the city as the residence of the Roman Emperor.[2]

But since the cities, in which the Eastern patriarchal sees were established, have fallen under the domination of infidels or schismatics, the Popes, in order to keep alive the memory of these illustrious sees, have continued to appoint Latin Patriarchs, who enjoy not only the titles of these sees, but the prerogatives and privileges of the patriarchal rank as well. However, they have no jurisdiction over the territory of their patriarchates. These great Prelates are called "Titular Patriarchs."[3] Pius IX. made an exception to the usual practice, when he allowed the Latin Patriarch of Jerusalem a residence in his patriarchal city, and invested him with metropolitan jurisdiction over Jerusalem and its vicinity.[4]

Besides these Latin patriarchs, there are, in the East, Catholic patriarchs of the different rites, all of them having over their subjects the same traditional authority as the ancient patriarchs of the Eastern Church. Such are: the Patriarch of Antioch for the *Melchites,* residence at Damascus; the Patriarch of Alexandria for the *Copts,* residence at Cairo (Egypt); the Patriarch of Antioch for

[1]PHILLIPS, *Du droit ecclésiastique,* Tome II., p. 25.
[2]PHILLIPS, *loc. cit.*
[3]BENNETTIS, *Privil. S. Petri,* p. 134.—PHILLIPS, *op. cit.,* Tome II., p. 45.
[4]Constit. *Nulla celebrior,* July 22, 1847 (PIUS IX.).

the *Maronites*, residence at Bikorchi (Lebanon); the Patriarch of Antioch for the *Syrians*, residence also at Bikorchi; the Patriarch of Babylon for the *Chaldeans*, residence at Mossul (Mesopotamia), and the Patriarch of Cilicia for the *Armenians*, residence at Constantinople.[1]

Several Bishops in the Western Church have also been granted the title and honors of Patriarchs. These are the Patriarch of Venice (Italy); the Patriarch of Lisbon (Portugal); the Patriarch of the West Indies, who is the Chaplain Major of the Spanish Army (at present the Archbishop of Toledo, Spain); and the Patriarch of the East Indies, who is the Archbishop of Goa in India.[2] These are known as "Minor Patriarchs."

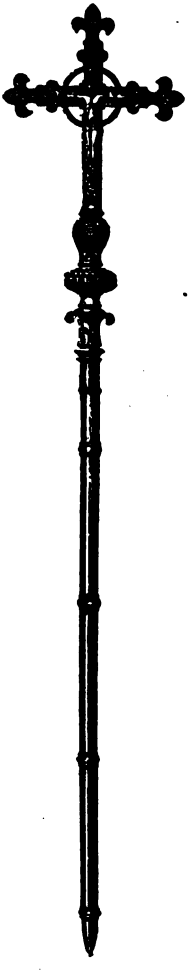
Primates were Bishops having authority or jurisdiction over the Archbishops of a country or of a considerable portion of a country. Nowadays, the jurisdicton of Primates has practically ceased, though some Bishops have kept the title, a merely honorary one. Such, for instance, are the Archbishop of Armagh, "Primate of All Ireland;" the Archbishop of Dublin, "Primate of Ireland;" the Archbishop of Lyons, "Primate of Gaul;" the Archbishop of Gran, "Primate of Hungary," etc.[3]

In the Eastern Church, the corresponding title was that of *Exarch*.[4]

Primates have no special privilege with regard to the prelatical costume; but Patriarchs possess a certain number of distinctions which mark externally their high dignity:—All Patriarchs are Assistants at the Pontifical throne; they rank immediately after Cardinals, and have the privilege of wearing, even in Rome, the *mozzetta* over the *mantelletta;* their winter cloaks are adorned with a border of gold; etc. In Rome, they have the prerogative of

[1] Mgr. BATTANDIER, *Annuaire Pontifical*, 1906.—See also *Gerarchia*, yearly.
[2] PHILLIPS, *loc. cit.*, p. 47.—BATTANDIER, *op. cit.*
[3] BOUIX, *De Episc.*, Part IV., sect. 1, chap. 2.
[4] FERRARIS, *Bibliotheca canonica*, art. *Bearchi et Primates*.

consecrating Bishops, if there is no Cardinal at hand to perform the ceremony.[1]



Metropolitan Cross.

ARCHBISHOPS AND BISHOPS.

This is not the proper place to treat of the origin of the archiepiscopal dignity. Suffice it to say that an Archbishop is a Prelate invested with the episcopal character, and holding a rank immediately superior to that of simple Bishops.

An Archbishop is also called a "Metropolitan," from the ancient custom of calling the Bishop of the capital (*metropolis*) of a Roman province *metropolitanus*.[2] The title of Metropolitan is not given to titular Archbishops, since they have no ordinary jurisdiction over an ecclesiastical province.

The proper insignia of a Metropolitan Archbishop are the *pallium*[3] and the *cross*.[4]

The *pallium* (or pall) consists of a circular band of white lamb's wool, from which hang two pendants of the same material, one of which is meant to fall down the middle of the back, and the other over the center of the breast. Six little black crosses are embroidered on

[1] GRIMALDI, *Les Congrégations romaines*, ch. IX., p. 131.—Mgr. MARTINUCCI, *Man. Caer.*, V., ch. 11.

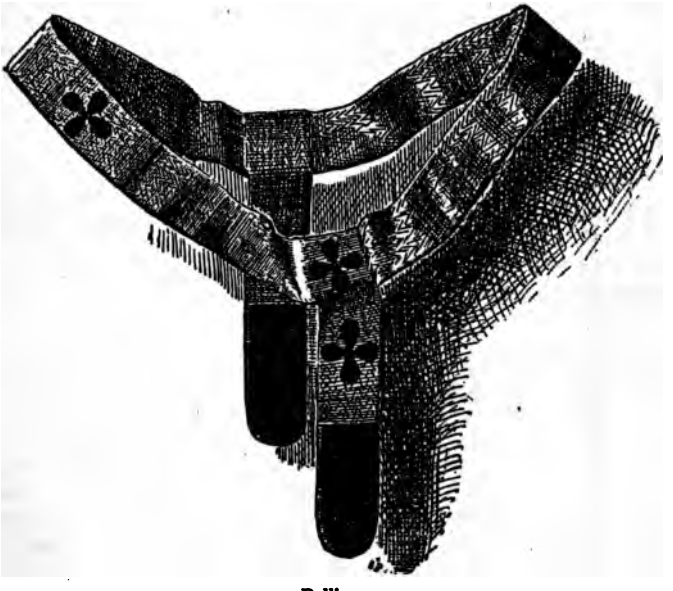
[2] Council of Nicæa, can. IV.—BOUIX, *De Episc.*, Tom. I., pp. 460 *et seq.*

[3] PONTIFICALE ROMANUM, *De pallio.*—*Caer. Episc.*, I., xvi.—MANN, *Lives of the Popes*, Tom. I., Appendix.

[4] *Clem. 2. De privilegiis.*—THOMASSIN, *De vet. et nova Eccl. discipl.* (*in loco*).

the band and its lappets. The pallium is worn over the chasuble at solemn High Mass, on certain days determined by the Ceremonial of Bishops.

The "metropolitan cross," commonly, though improperly, called "archiepiscopal cross," is much like the processional cross,[1] and is held or carried by a Subdeacon, or



Pallium.

a member of the Prelate's household, in such a way that the crucifix is always turned towards the Prelate.[2]

The pallium and the cross, being tokens of jurisdiction, should not be used outside of the Province over which the

[1]This cross should not be double-armed.

[2]*Caer. Episc.* I., ii. 4.—I., iv. 1.—II., viii. 27.—II., xxii. 3.—I., xv. 2.—Mgr. MARTINUCCI, *Man. Caer.*, V., ch. iii, n. 60, *etc.*

Archbishop has authority.[1] For this reason, titular Archbishops can not make use of the cross and pallium, since they have no territorial jurisdiction.

A *Bishop* (a word derived from the Greek ἐπίσκοπος "*overseer*") is an ecclesiastical dignitary who has received, through his consecration, the full priestly character, and has the special charge of governing a determined portion of the Christian flock under the supervision of the Sovereign Pontiff.[2]

An Archbishop or a Bishop is called *residential* when he occupies a see canonically erected, with residence in and ordinary jurisdiction over the limited territory annexed to the city from which the see takes its name.

He is styled *titular* when he has no ordinary jurisdiction over the diocese of which he bears the title, his episcopal or archiepiscopal see being under the domination of infidels or schismatics.[3] Formerly, Titular Bishops or Archbishops were also styled "Bishops (or Archbishops) *in partibus infidelium*" (in the countries of infidels); but, yielding to the protests of the schismatic Greeks, under whose domination most of these titular sees are located, Pope Leo XIII. abolished the title of "Bishop *in partibus infidelium*," and decreed that henceforth only the title of "Titular Bishop (or Archbishop) of N. in N." (the name of the episcopal city, with that of the ancient Roman province to which the city belonged) should be used: Thus "Right Reverend *N. N. N., Titular Bishop of Rosea in Cilicia.*"[4]

Archbishops and Bishops, when promoted to the rank of "Assistants at the Pontifical Throne," become members of the Papal household. They obtain the privilege of a special place at the Papal "*chapels*,"[5] where they act as book-

[1] *Cap. 4, De auct. et usu palii.*

[2] *Can. Qui Episcopatum, 11. caus. 8, quaest. 7.*

[3] BENEDICT XIV., *De syn. dioec.*, Book II., ch. vii.—LEO XIII., Constit. *In Suprema* (June 4, 1882).

[4] Decree of the *Propaganda* (Febr. 27, 1882.)—LEO XIII.'s *Const. cit.*

[5] *A "chapel"* is a religious service at which the Pope officiates or assists.

bearer and candle-bearer, and have the right of celebrating High Mass in presence of the Pope. Together with the brief of appointment, they receive from the Secretariate of Briefs a diploma written on parchment, giving the full list of their rights and privileges, many of which have fallen into disuse, especially those regarding the conferring of benefices.[1]

As members of the Papal Court, the Assistants at the Pontifical Throne are entitled to wear its insignia, namely, silk clothes in summer. But that privilege is conceded only for the time which they actually spend in Rome; their title of "Assistants" giving them no right of precedence or distinction among the other Bishops, except at the Roman Court.[2]

The title is very seldom granted *motu proprio*, because the Roman Court wishes the precept retained: "Ask and you shall receive." But, if a Bishop makes application, the title is bestowed upon him without the slightest difficulty.[3]

Together with the title of "Assistant at the Pontifical Throne," the Bishop generally receives that of *Roman Count*, that is *"Count of the Apostolic Palace and of the Lateran Court."*[4]

REGULAR PRELATES.

In Canon Law, the title of *"Regular Prelate"* is given to a religious superior having over his subjects a quasi-episcopal jurisdiction.[5]

[1]GRIMALDI, *op. cit.*, ch. V., pp. 61, 62.—FISQUET, *Cérémonies de Rome* (*passim*).—Baron GERAMB, *Visit to Rome*, p. 156.—T. POPE, *Holy Week in the Vatican*, p. 352.

[2]Mgr. BARBIER DE MONTAULT, *Le costume et les usages ecclésiastiques*, Tom. I., p. 54.

[3]GRIMALDI, *op. cit., ch. V.*, p. 62.

[4]Mgr. BARBIER DE MONTAULT, *Traité pratique* . . . Tom. I., p. 473.—GRIMALDI, *loc. cit., op. cit.*, ch. xxvii., p. 484.—Mgr. A. BATTANDIER, *Annuaire pontifical* (1899, p. 365).

[5]*Cf.* SUAREZ, *De Relig., tract.* VIII., *lib.* II., *cap.* II., *num* 7.—FERRARIS, *Bibliotheca*, art. *Praelatus regularis* and *Regulares*.

Here, we take the title as that of a Prelate (in the broad, liturgical sense of this word) belonging to a Religious Order; and this practically includes only Cardinals, Bishops and Abbots.

The Cardinals and Bishops who are taken from a Religious Order still remain substantially bound by their religious vows, as far as these are not in opposition to their duties and dignity as Prelates.[1]

According to Common Law, they should continue to wear the habit of their Order. However, the custom of using the same form as that of the secular Prelates' costume is tolerated. The color of the prelatical dress is the same as that of the religious habit, unless otherwise determined by the traditions of the Order (as, for instance, the Franciscans), or by special concessions of the Holy See.[2]

The different costumes of Prelates taken from Religious Orders have been regulated as follows:

Clerics Regular, i. e. those who have adopted the new type of religious life inaugurated in the sixteenth century, as Theatines, Barnabites, Jesuits, Oratorians, Passionists, Redemptorists, Paulists, etc., when appointed Cardinals or Bishops, adopt the costume of secular Prelates,[3] because they are looked upon as such; with this restriction, however, that they have no right to make use of silk, except for the trimmings and accessories of their costume.[4]

Cardinals and Bishops belonging to the Orders of St. Basil, of Vallombrosa, and of the Regular Canons and

[1]SUAREZ, *De Relig., tract.* VIII., *lib.* III., *ch.* XVI.—*Cap. Si Religiosus* 27, *De elect. in 6°*.—S. C. C., Decemb. 7, 1639.

[2]*Cap. Clerici*, 15, *De vita et honestate cleric.*—FERRARIS, *Bibliotheca*, art. *Episcopus*. VII.—*Caer. Episc.* I., i., 4.

[3]*Caer. Episc.* I., iii., 4.—MARTINUCCI, *Man. Caer.*, V., ch. 11.

[4]BARBIER DE MONTAULT, *Traité pratique* . . . Tom. II., p. 524.—MARTINUCCI, *loc. cit.*, VI. *Appendix*.—GRIMALDI, *op. cit.*, ch. VIII., p. 114.

Hermits of St. Augustine (*Augustinians*) wear an entirely black costume.[1]

The prelatical dress of the Benedictines is black with red lining and trimmings. The cloak (*ferraiolo*), however, should be entirely black.[2]

The monks of St. Sylvester, when promoted to Prelacy, dress in a beautiful blue costume.

The Camaldules, the Premonstratensians, the members of the Orders of Our Lady of Mercy and of the Holy Trinity, and the Olivetans, wear a prelatical costume entirely white.

The Cistercians, and the Reformed Cistercians (Trappists), wear cassock, simar, cincture, collaro and stockings made of white material; but the *mozzetta, mantelletta* and cloak (*ferraiolo*) are black. The *cappa magna* is also black, with a cape of ermine in winter and of white silk in summer. The color of the trimmings conforms to that of the different portions of the costume.[3]

The Prelates belonging to the Order of St. Dominic dress in the same colors as the Cistercians, but the trimmings, lining and buttons are all white, even for the black portions of the costume.

Franciscans, when promoted to Prelacy, lay aside the brown, or black material of their habit, and vest in a dress of ash-colored gray (a color which contemporary paintings ascribe to the habit worn by St. Francis). The *cappa magna* of these Prelates is of the same color, and is furred, in winter, with vicunia's skin.

[1]BARBIER DE MONTAULT, *op. cit.*, Tom. II., p. 523.—MARTINUCCI, *loc. cit.*
[2]GRIMALDI, *op. cit.*, ch. VIII., p. 114; ch. XXIX., p. 514.
[3]The costume here described is the one worn in Rome and in Italy by the Prelates of the two branches of the Cistercian Order. Outside of Italy, custom prevails that the Prelates of the Reformed Cistercians wear a prelatial costume entirely white.

Alone in the Franciscan family, the Capuchins do not change the color of their dress when becoming Prelates. The winter cape of the *cappa magna* is made of otter's fur.

Carmelite Prelates retain in their costume the two colors, brown and white, of the religious habit of the Order. The cassock, simar and cincture are brown; the *mozzetta, mantelletta, ferraiolo* and *cappa magna,* white. The Cardinals belonging to the Order have the privilege of wearing this costume lined and trimmed in purple, with purple stockings and a purple cincture.

All Cardinals, both secular and regular, wear the proper insignia of the Cardinalate—hat, biretta, and skull cap of scarlet silk—without regard to the color of their habit.[1]

Likewise, Bishops, whatever their origin, are all entitled to wear the hat with green cordons and tassels,[2] the purple biretta[3] and skull-cap,[4] these being the proper insignia of the episcopal office.

ABBOTS.

There are two classes of Abbots, the Abbots *nullius* and the Abbots *regiminis* or "Simple Abbots."

The Abbots *nullius dioeceseos* (i. e., belonging to no diocese), usually called Abbots *nullius,* are those who have full jurisdiction over a certain territory and its inhabitants, with absolute exemption from the authority of any Bishop.[5]

[1]GREGORY XIV., Const. *Sanctissimus.*—BATTANDIER, *Annuaire Pontifical* (1903), p. 359.

[2]*Caer. Episc.* I., i., 4.—MARTINUCCI, *Man. Caer.* V., ch. II., n. 19.

[3]LEO XIII., Const. *Praeclaro divinae gratiae.*

[4]PIUS IX., Const. *Ecclesiarum omnium.*

[5]BENEDICT XIV., *De syn. dioec.,* Book II., ch. XI.—FERRARIS, *Bibliotheca,* art. *Abbas.*

Simple Abbots are those who have jurisdiction in their monastery and its annexed territory, though this territory is within the limits of a diocese, the Bishop of which has a right of supervision, precedence and interference in the monastery itself.[1]

Both classes of Abbots, though not invested with the episcopal character, possess the privilege of using the "pontificals,"[2] with this difference, that the Abbots *nullius* are allowed their use at all times and without restrictions, while the privilege of simple Abbots is limited by law and by the presence of the diocesan Bishop. In an Abbey *nullius*, a Bishop is always considered "outside of his diocese," even if the territory of the Abbey is enclosed in his own diocesan territory; while, on the contrary, in a simple Abbey, the Bishop, in whose diocese the Abbey is located, is in his diocese.[3]

Abbots *regiminis*, as well as Abbots *nullius*, add to their monastic habit the pectoral cross and the ring.[4]

They have also the privilege of vesting in the *mozzetta* when acting within the limits of their territory, and the *mantelletta* when they live outside. The *mozzetta* and *mantelletta* are of the same color as the religious habit.[5] Regularly speaking, they should not make use of the rochet; but ordinarily this is conceded by special favor of the Holy See.[6]

An Abbot *nullius* in his territory may wear the *cappa magna*[7] of the same shape and color as the Bishops belong-

[1]SEBASTIANELLI, *De personis*, p. 350, n. 297.—FERRARIS, *loc. cit.*

[2]PIUS VII., Constit. *Decet Romanum Pontificem*, July 23, 1823.

[3]*Cap. Cum personae.—Cap. Si Papa, De privilegiis, in 6°.—Extrav. Ambitiosae, De rebus Ecclesiae non alienandis, etc.*—S. R. C., February 7, 1604.

[4]PIUS VII., *Const. cit.*—Extensive decree of the S. R. C., Sept. 17, 1659.

[5]TAUNTON, *The Law of the Church*, Art. "ABBAT.," p. 3, n. 10.

[6]S. R. C., Decree of Septemb. 17, 1659, n. 9.—BATTANDIER, *Annuaire* (1909), p. 421.

[7]BARBIER DE MONTAULT, *Le costume et les usages ecclésiastiques*, Tom. I., p. 375.

ing to the Order; but this vestment, if not personally conceded, can not lawfully be worn by simple Abbots.

All Abbots, without regard to the color of their monastic habit, are free to wear a black hat with cords and tassels of the same color, and also a black biretta and a black skull-cap. They place their black hat over their armorial shield.

Abbots General have, as a rule, the same honorary privileges as the Abbots *nullius;* but they have no territorial jurisdiction, their authority extending only over the monks of the Order.

THE PRELATES OF THE ROMAN COURT.

The Pope, Cardinals, Patriarchs, Primates, Archbishops, Bishops and Abbots are properly and canonically called *"Prelates."* But, besides these, there is, in the Roman Church, a class of officials invested by the Pope with the title and dignity of Prelates, who are commonly entitled "Roman Prelates," or "Prelates of the Roman Court," *Romanae Curiae Antistites.*

Formerly, these Prelates were simply the officers of the Papal Court, composing the household of the Sovereign Pontiff, or filling different offices in the "Congregations." Little by little, especially during the last century, the number of these Prelates was largely increased by the conferring upon priests the title and honors attached to these offices, without, however, granting these new dignitaries any part in the general administration of the Church.

These honorary dignities, bestowed upon a priest, give him the title and honors attached to them, with a determined precedence over certain other classes of ecclesiastics; but do not affect his jurisdiction.

The papal household is composed of two classes of Prelates: the Prelates *di mantelletta* and the Prelates di

mantellone, so called from the kind of official garment they wear. The Prelates *di mantelletta* are really "Prelates," their title is personal and their appointment is for life. Their Prelature is something permanent, and they can be dismissed only for unworthiness or crime, after a regular trial, or *motu proprio*, by a positive act of the Sovereign Pontiff.

The Prelates *di mantellone* enjoy the title and honors of Prelates, though they are not Prelates in reality. Their Prelature is simply an office or an honor attached to an office, and it does not affect their personality. Their "Prelature" is not permanent, though they are not dismissed except for cause. However, they lose their title and their office on the Pope's death, because they are regarded as his personal officers, and his successor is not bound to keep the same attendants.

When the new Pope is elected, they may apply for a renewal of their Prelacy, and the favor is generally granted without any difficulty. But, during the vacancy of the Holy See, and until they are reinstated by the newly-elected Pope, they must faithfully abstain from wearing the costume proper to the dignity which they have lost.

The Patriarchs, Archbishops and Bishops Assistants at the Pontifical Throne, and the Prelates *di mantelletta*, essentially constitute the household of the Sovereign Pontiff, hence their general title of "Domestic Prelates."

If the Prelates *di mantelletta* belong to a "College,"[1] they bear the title especially attributed to the members of that College; if they do not belong to a College, they are simply given the general title of *Domestic Prelates*.

The different Colleges of Domestic Prelates are:

The Patriarchs.

[1]The word "College" means a group or assembly of Prelates invested with the same title, enjoying the same honors and privileges, and performing the same functions at the Roman Court.

The Archbishops and Bishops Assistants at the Pontifical Throne.

The Protonotaries[1] Apostolic.

The Auditors of the Rota.

The Clerks of the Rev. Apostolic *Camera.*

The Prelates voting and referees of the Signature.

The Abbreviators of the Major Park.

After these *Prelates,* come those who do not belong to a College, styled in general *"Domestic Prelates."*

There are four classes of Protonotaries Apostolic:

1. The Protonotaries Apostolic *de numero participantium,* i. e., of the number of the participating, generally reckoned as "Protonotaries Apostolic *di numero,"* who form a "College" of seven Prelates, acting as official Notaries to the Sovereign Pontiff.

2. The Protonotaries Apostolic Supernumerary, who obtain their title from being appointed Canons of certain Roman Basilicas.

3. The Protonotaries Apostolic *ad instar participantium* (or, more usually, *"ad instar"*), who may obtain their title either by their appointment as Canons of certain Cathedrals, the Chapter of which have been granted such privilege, or—and this is the general rule—from being raised to that dignity by the Sovereign Pontiff. The Prelates, known as "Protonotaries Apostolic" in this country, belong to this third class of Protonotaries.

4. The "Titular (or Honorary) Protonotaries Apostolic," also called "Black Protonotaries," are not mem-

[1]Throughout this treatise the word Protonotary is spelled without the "h," which is usually inserted. Protonotary is derived from *protos,* first, not from *prothos.* The Latin, Italian, French, Spanish languages retain *proto* in protonotary, just as in protomartyr and similar compound words. Can any good reason be given for writing *prothonotary,* except that some one else has done it?—P. A. BAART, *The Roman Court,* Preface.

bers of the Pontifical Household; they enjoy the privileges of the prelatical rank only outside of the City of Rome, and, as will be said later, their prelatial dress is entirely black, without any addition of red or purple.

Such Protonotaries are nowadays very seldom directly appointed. But, since 1905, the title and honors of Titular Protonotaries Apostolic belong, *pleno iure,* to the Vicars General of Bishops, and to the Vicars Capitular of vacant dioceses, if these dignitaries are not Prelates otherwise.

The important privileges peculiar to the different classes of Protonotaries Apostolic have been recently modified, and are all expressed in the Constitution *Inter multiplices,* issued *motu proprio* by Pope Pius X., on February 21, 1905. Therefore, all manuals treating of the subject should be corrected according to the regulations of that document.[1]

The other Prelatial Colleges consist of Prelates who hold offices with practical functions in Roman Congregations and Tribunals and who are bound to reside in Rome.

After these, come those Prelates *di mantelletta,* who have been much increased numerically in these last years, who belong to no College, and who, therefore, are simply called "Domestic Prelates."

As has been said, the Prelates *di mantellone* are the attendants on the person of the Holy Father. They belong to two different classes, *Chamberlains* and *Chaplains.*

Those who have to fulfill real functions in the Vatican Palace are styled "participating" or "*di numero,*" the others are *honorary.*

Their order of precedence is as follows:

Private Chamberlains participating.

Private Chamberlains supernumerary.

[1]This important document is given in full in Appendix II.

Private Chamberlains of honor *in abito paonazzo.*[1]

Private Chamberlains *extra Urbem* (outside the city).

Private Chaplains participating.

Private Chaplains of honor.

Private Chaplains *extra Urbem* (outside the city).

The Six Common Chaplains participating.

Common Chaplains supernumerary.

All these Prelates wear the same costume, and are given the same marks of honor. Those entitled *extra Urbem,* that is, "outside the City of Rome," are never allowed to make use, of their prelatical privileges in Rome. They could, however, do so in the presence of the Pope, should he happen to take up his residence outside of Rome, as was quite often done before the invasion of the Pontifical States by the House of Savoy.

All that regards the costumes of these Prelates will be found hereafter in the Chapter which treats of the *Mantellone.*

The classes of Prelates are so numerous that, though only a few lines have been devoted to each, this chapter has taken on unusual length. This, however, was necessary, as in the succeeding chapters, constant allusions and references will be made to these various classes of Prelates, allusions and references which would not be easily understood without the general notions just indicated.

[1] "In purple habit."

CHAPTER II.

MATERIALS.

1. Different Kinds of Materials.—2. Velvet Reserved for the Pope.—3. Other Materials Proper for the Pope. 4. Watered Silk.—5. Plain Silk.—6. Cloth and Other Woolen Materials.—7. Seasons.

1. The various materials used for the ecclesiastical costume are, velvet, watered silk, plain silk, cloth and other woolen materials, as serge, merino (*"drap d'été"*), etc.

2. *Velvet* is exclusively reserved for the Pope. No ecclesiastic, whatever may be his dignity, is allowed to have any part of his costume made of this material.[1] It is hardly necessary to remark that this principle is opposed to the practice of wearing a velvet biretta, and of ornamenting the cassock with a velvet collar or velvet cuffs.

Some old ceremonials, or other books dealing with ecclesiastical etiquette, generally of French or German origin, assert that velvet cuffs on the purple cassock of Bishops are a privilege of the "Assistants at the Pontifical Throne;" but this assertion has no foundation in law or practice.

3. Besides velvet, the Pope makes use of *silk,* either watered or plain; but, among silk materials, *satin* likewise is exclusively reserved for him. In winter, he lays

[1] BARBIER DE MONTAULT, *Le costume et les usages ecclésiastiques.* Tom. I., p. 53, seq.—The only exception is found in the costume of train-bearers; these wear a purple cassock with buttons and trimmings of black velvet; but this cassock is rather a livery-garment than a piece of ecclesiastical dress.

aside his silk dress, and wears a light one of fine cloth. Both in winter and summer, he wears a dress of serge on penitential days.[1]

4. *Watered silk* is reserved for Cardinals. They make use of this rich and beautiful material for the choir-cassock, *cappa magna* and *mozzetta* during summer. In winter, their cassocks and *mozzette* are of cloth.[2]

5. *Plain silk* is the material of which the costumes of the Papal Court and Household are made.[3] In summer, the Prelates *di mantelletta* and the Prelates *di mantellone,* whether they live at the Roman court or outside of the City, must wear a cassock of plain purple silk, and, respectively, a *mantelletta* or a *mantellone* of the same material. Cloth replaces silk in winter.[4]

Those Bishops who have received the title of *Assistants at the Pontifical Throne* belong to the Papal Household and are, therefore, entitled to wear a silk costume, but only when they actually live in Rome. Outside of the papal city, they are not allowed to wear a dress different from that of other Bishops.[5]

6. According to the Ceremonial of Bishops, *cloth* and other *woolen materials* only are allowed to be used in making the costumes of the Cardinals who belong to Religious Orders, of Archbishops, Bishops and Clergy. For them all, etiquette prescribes cloth in winter, and some lighter material, as merino, in summer.[6]

[1]BARBIER DE MONTAULT, *loc. cit.*—BATTANDIER, *Annuaire Pontifical* (1902), p. 104.—GRIMALDI, *op. cit.*, ch. I., p. 6, seq.—Baron GERAMB, *Visit to Rome,* pp. 98-104.

[2]BARBIER DE MONTAULT, *op. cit.*, Tom. I., p. 54.—GRIMALDI, *op. cit.*, ch. V., p. 60.

[3]Same references.

[4]Same references.

[5]BARBIER DE MONTAULT, *ibid.*—GRIMALDI, *op. cit.*, ch. V., pp. 61, 62.

[6]*Caer. Episc.* I., i., 1.—I., iii., 1.—*Cap. Clerici, 45. De vita et hon. Cler.*—BENEDICT XIII., Const. *Custodes* (March 7, 1725).—Un Evêque Suffragant, *Le Cérémonial des Evêques commenté et expliqué.* Liv. I., Ch. I., p. 2.

Although Archbishops and Bishops are not allowed to wear a silk dress, yet they may use that material for the accessories of their costumes, as *collaro,* skull-cap, cincture, stockings, etc.; but the silk must be plain; nobody, except Cardinals, being permitted to wear watered silk. *A fortiori,* velvet must be avoided.

7. There are but two seasons in the year with regard to ecclesiastical dress, *winter* and *summer.* No rule, however, has been determined for the beginning or the end of these seasons. It is the Bishop who has to regulate this for his own diocese. Generally speaking, summer is supposed to begin about Easter, and winter, about All Saints' Day.

CHAPTER III.

COLORS.

1. Colors Used.—2. Regulars.—3. Black.—4. Purple.—5. A Very Common Error. . . .—6. White.—7. Scarlet Red.—8. Amaranth Red.—9. Other Colors.

1. The colors adopted for the ecclesiastical costume are: *White, Red, Purple* and *Black.* To these colors proper for the secular clergy, must be added the different colors fixed for the Religious Orders by their respective Constitutions.[1]

2. We have previously remarked that when a member of some Religious Order is promoted to the Cardinalate or episcopal dignity, he must retain, for his prelatical costume, the color used for the habit of the Order to which he belongs. However, he may adopt a finer material and the shape of the costume of secular Prelates. We speak here of the Religious Orders properly so-called only, as Benedictines, Carmelites, Franciscans, Dominicans, etc. The *Clerics Regular,* as Jesuits, Redemptorists, Theatines, etc., when promoted to prelatical rank, adopt for their costume that of secular Prelates, without, however, being allowed to use silk, except for the cincture, skull-cap and other small accessories.[2]

3. Since the seventeenth century, *black* is the obligatory color for the clothing of the secular clergy of second rank in all the Western Church.[3] There is no exception to this general regulation, save for the clergy of tropical countries, who are permitted to wear white clothes on account

[1]BENEDICT XIII., *Const. cit.*—FERRARIS, *Bibliotheca,* art. *Episcopus.*
[2]*Caer. Episc.,* I., 1., 4.
[3]Decree of Pope URBAN VIII. (Novem. 26, 1624).

of the exceedingly hot climate; and for seminarians and members of the Bishop's household, who should wear a purple cassock.

Prelates, Bishops and the members of the Sacred College also use black[1] for their everyday costume (and their street-dress in Catholic countries); but *their black dress is trimmed with red or purple,* according to their rank in the hierarchy, and the different seasons of the ecclesiastical year, as will be explained further on.

4. *Purple,* or *violet,* is a sign both of Prelature and of Livery. It especially characterizes the Prelature and the Episcopacy; but as it is an official dress, it can be worn only in church and on certain well defined occasions.

Purple is the proper color to be used by Cardinals in times of penance and mourning, while Bishops should, at such times, make use of black only. The general rule holds good, that when Cardinals exchange their red costume for purple, Bishops exchange their purple for black.[2]

5. It is an error to suppose that a purple cassock is exclusively a prelatical privilege. It is likewise the color reserved for *ecclesiastical Livery.*

First of all, it is the color used by the whole Pontifical Household.[3] With the exception of the *Bussolanti,* who are clad in red, all others, no matter what their rank, dignity or employment at the Papal Court, Prelates, ushers of the palace, chanters, clerics, acolytes of the Papal chapel, chamber valets, etc., all wear purple as a distinctive sign of their rank, dignity or office.[4]

Secondly, purple is the color of the episcopal Livery. Thus, according to rules laid down by the Ceremonials,[5]

[1]Cf. Un Evêque Suffragant, *Cérémonial des Evêques commenté et expliqué,* p. 13.

[2]BARBIER DE MONTAULT, *op. cit.,* Tom. I., p. 58.

[3]GRIMALDI, *Les congrégations romaines,* ch. V.

[4]BARBIER DE MONTAULT, *op. cit.,* Tom. I., p. 58.

[5]*Caer. Episc.* I., v., 4.—S. R. C., February 29, 1868—Dec. 14, 1894.

Masters of Ceremonies of the cathedral church, the train-bearer of the Bishop,[1] the cross-bearer of the Metropolitan,[2] all the members of the diocesan Seminary, as well as the employees of the cathedral, namely, sacristans, ushers, chanters, etc., all wear purple.

The use of purple for the collaro, belt, and stockings, is an exclusive prelatial privilege, and the purple skull-cap and purple biretta are exclusive episcopal insignia. Therefore, those who may wear a purple cassock as a livery costume are never allowed to wear a purple collaro, or purple stockings, much less a purple skull-cap or a purple biretta.

6. *White* is reserved for the Pope. He uses it for his cassock, simar and other ordinary clothing. But he uses red for his cloak, mozzetta, hat and shoes.[3]

7. *Scarlet red* is proper for Cardinals.[4]

8. Bishops and the Prelates *di mantelletta* may use *amaranth red* for the trimmings of their black dress, such as buttons, buttonholes, lining, etc. The trimmings of their purple dress are of *crimson red.* At all times, the same accessories must be purple in the dress of the Prelates *di mantellone;* and, for Bishops, in penitential seasons and on occasions of mourning.

9. *Other colors* that may be met with in some places are worn through special privileges granted by the Sovereign Pontiff, or in virtue of immemorial customs.

[1]LEVAVASSEUR-HAEGY, *Fonctions Pontificales,* II., p. 273.—S. R. C., Aug. 2, 1608.—Jan. 24, 1660.

[2]LEVAVASSEUR-HAEGY, *Fonctions Pontificales,* II., p. 305.

[3]All Ceremonials *in loco.*—BARBIER DE MONTAULT, *op. cit.,* Tom. I., p. 57. —Baron GERAMB, *Visit to Rome,* Letter X., pp. 98-104.—FISQUET, *Cérémonies de Rome* (*passim*).

[4]Decree of INNOCENT IV. (1244).—Decree of BONIFACE VIII. (1248). —BARBOSA, *Iuris eccles. univ.,* Lib. I., Cap. III., n. 8.

PART II.

DIFFERENT PARTS OF THE PRELATICAL COSTUME.

In this Second Part, all the different pieces of the prelatical dress will be studied successively, each one furnishing the subject of a short and substantial chapter.

CHAPTER I.

CASSOCK OR SOUTANE.

Cassock.—Prescription of Councils.—Two Kinds of Prelatial Cassocks.—Ordinary Cassock.—Choir Cassock.

The *Cassock* (or *Soutane, Vestis, Vestis talaris, Subtanna, Subtanea*) is the principal part of the ecclesiastical costume. It is a long, close garment covering the entire body from the neck to the feet, hence its Latin name, *Vestis talaris,* a garment reaching to the heels.[1]

All the decrees of Councils, legislating upon ecclesiastical attire, prescribe that the cassock is to be worn by all clerics in sacred Orders in the place of their residence.[2]

The decree of the Third Plenary Council of Baltimore is as follows: " . . . *Volumus itaque et praecipimus ut omnes Ecclesiae legem servent, domique agentes vel in*

[1]Rubric of the Missal, *Rit. serv. in celeb. Miss.*, n. 2.
[2]Council of Trent, Sess. XIV., Cap. VI., *De Reform.*

templo, veste talari, quae clerico propria est, semper utantur."—III., 77.[1]

The obligation of wearing the cassock is the same for Prelates, Priests and other clerics;[2] but here we treat only of the cassock as worn by Prelates, and we distinguish two kinds of prelatial cassocks:

1. The *ordinary* or every-day *cassock.*
2. The *choir cassock.*

ARTICLE I.

ORDINARY CASSOCK.

1. Its Shape and Use.—2. Pope.—3. Cardinals.—4. Archbishops, Bishops and Prelates di Mantelletta.—5. Prelates di Mantellone.—6. Canons.—7. Religious.—8. Clerics Regular.

1. The ordinary cassock is that worn by Prelates in daily life, at home and in church, at private ceremonies, such as the celebration of Low Mass, etc. In Catholic countries, it is worn out of doors.

This cassock should not be mistaken for the "simar," which will be dealt with in the following chapter.

The model of the ordinary cassock, according to Roman etiquette, is the same as that universally adopted in this country. It must be noted, however, that the front part should be made of only one piece dropping from the neck to the feet,[3] and not of two pieces (waist and skirt) sewed together, as is often done.

[1] " . . . . We wish, therefore, and we command that all [ecclesiastics] keep the Law of the Church, and, whether at home or in church, always wear the cassock, which is the proper garb for clerics."

[2] Council of Trent., Sess. XIV., *Decret de Reform. Proœmium.*

[3] BARBIER DE MONTAULT, *op. cit.*, Tom. I., p. 78, seq.

The sleeves are wide, and are turned up with plain cuffs without buttons.

Ordinary Cassock.

From the neck to the feet, the front part is fastened with a row of small round buttons covered with silk.

The collar (a standing collar) is cut in front, in order to show the Roman collar.

This cassock has no train; its bottom is cut round, the front and the back being of equal length. The train is the distinctive characteristic of the choir cassock.[1]

The garment has two pockets, one on each side. Interior pockets may be added at will, but there should be no exterior pocket for the watch, Roman etiquette forbidding any metallic ornament other than the chain of the pectoral cross. The watch may be put in the pocket of the vest, or in a special pocket on the inside of the cassock.

The ordinary cassock varies in color, accord-

[1] BARBIER DE MONTAULT, *loc. cit.*—GRIMALDI, *op. cit.*, p. 53.

ing to the different degrees of the ecclesiastical hierarchy.

2. The Pope's ordinary cassock is entirely white, without trimmings of any color. The material for this cassock is brilliant silk satin, in summer, and fine cloth in winter. White watered silk is ordinarily reserved for his choir cassock.[1]

3. The ordinary cassock of Cardinals is made of black woolen material lined and trimmed with scarlet red silk.[2]

4. Archbishops, Bishops, and the Prelates *di mantelletta* wear the same ordinary cassock as the Cardinals; except that the trimmings and lining are of amaranth red silk, instead of scarlet.[3]

5. The Prelates *di mantellone* wear also the same cassock, but with purple trimmings and lining.[4]

6. Some Canons (for instance, those of Montreal, Canada,) are allowed a special cassock with red or purple trimmings (purple for those of Montreal); but this cassock should never be worn outside of the limits of the diocese in which the Chapter is constituted.

7. Religious, when promoted to Cardinalate or to the episcopal dignity, lay aside the habit of the Order and wear the cassock; but for them there is no difference of color between the ordinary cassock and the choir cas-

[1]GRIMALDI, *op. cit.*, Ch. I.—BARBIER DE MONTAULT, *op. cit.*, Tom. I., p. 275.—Baron GERAMB, *Visit to Rome*, Letter X.—J. DE NARFON, *Léon XIII. intime*, p. 186.

[2]Un Evêque Suffragant, *op. cit.*, p. 13.—BARBIER DE MONTAULT, *op. cit.*, Tom. I., p. 84. We may remark here, once for all, that the *trimmings* of the prelatical dress consist of a number of small ornaments, the color of which is ordinarily different from that of the principal parts of the costume. These are buttons, buttonholes, cords, stitchings, cuffs and two small strips or strings, on the back of the cassock, destined to support the sash. The lining of the garment is of the same color as the trimmings, and of the same material, plain silk.

[3]PIUS X., Constit. *Inter multiplices* (1905), nn. 16, 17.

[4]PIUS X., same Constit., n. 79.

sock; both cassocks are of the same color as the habit of the Order, as was said in the preceding chapter.[1]

8. Cardinals and Bishops taken from Religious Congregations or Orders of Clerics Regular follow, as regards their ordinary cassocks, the rules laid down for Prelates belonging to the secular clergy.

ARTICLE II.

CHOIR CASSOCK.

1. Its Use.—2. Its Shape.—3. Pope.—4. Cardinals.—5. Archbishops and Bishops.—6. Prelates di Mantelletta.—7. Prelates di Mantellone.—8. Chapters.—9. Livery.—10. Religious.

1. The choir cassock is so called because it is worn by Prelates in choir,[2] at the public ceremonies of the Church. It may be worn also on some certain specified occasions on which a Prelate is called upon to vest in his choir habit.

2. The shape of the choir cassock, according to Roman etiquette, is almost the same as that of the ordinary cassock. The only exception is that the choir cassock has a train, which may be let down on occasions determined by the Ceremonial.[3]

The materials and colors of choir cassocks differ, and thus mark the different degrees in the ecclesiastical hierarchy.

3. The Pope, whenever he has to appear in his choir habit, puts on a cassock of white watered silk, over which, for ecclesiastical functions, "chapels," consistories, he

[1] *Caer. Episc.* I., i., 4.—*Cap. Clerici*, 15. *de vita et honest. clericorum.*—FERRARIS, *Bibliotheca*, Art. *Episcopus*, VII.

[2] The *choir* is the part of the church where the clergy seat when assisting at some church ceremony.

[3] BARBIER DE MONTAULT, *op. cit.*, Tom. I., p. 275.

CARDINAL VESTED IN CHURCH CASSOCK, CINCTURE WITH GOLD TASSELS, ROCHET, MANTELLETTA AND MOZZETTA.

puts the *falda,* a kind of large skirt of the same color and material.[1]

Bishop vested in Mantelletta, with the train of his Choir Cassock unfolded.

[1]H. FISQUET, *Cérémonies de Rome,* pp. 35, 44, 55, 191, 200. . . .—BARBIER DE MONTAULT, *op. cit.,* Tom. I., p. 275.—Un Evêque Suffragant, *op. cit.,* p. 274.—LEROSEY (edition 1902, revised by A. Vigourel, S. S.), *Abrégé du Manuel Liturgique,* Part V., ch. V., p. 602.

Choir Cassock of a Prelate with the train lifted up.

4. The choir cassock of the Cardinals is scarlet red at ordinary times; purple in penitential seasons, and on occasions of mourning, like the vacancy of the Holy See or when they attend a funeral; and rose-colored on the third Sunday of Advent (*Gaudete*) and the fourth Sunday of Lent (*Laetare*).[1]

Both the red and purple cassocks must be made of watered silk for summer, and of fine cloth for winter. The rose-colored cassock is always of watered silk, though both Sundays on which it is worn occur during the liturgical winter.[2]

5. As is well known, the ordinary choir cassock of a Bishop is purple, with lining, cuffs and trimmings of crimson red silk.[3] But the cassock itself must be exclusively made of woolen material, as cloth in winter and merino in summer,[4] unless the Bishop has received the title of Assistant at the Pontifical Throne.

[1]FERRARIS, *Bibliotheca*, Art. *Cardinales*.
[2]BARBIER DE MONTAULT, *op. cit.*, Tom. I., p. 275.
[3]*Caer. Episc.* I., iii., 1.
[4]*Caer Episc.* I., i., 1.

We say "the ordinary choir cassock," because, on penitential days and occasions of mourning, funerals, etc., the Bishop ought to wear a black cassock, trimmed with purple silk.[1] As already noted, this black choir cassock should not be mistaken for the every-day cassock, which, as was said in the preceding article, is black, without a train, and trimmed with red silk.

The days on which the Bishop may wear his purple cassock are indicated by the *Ceremonial of Bishops,* Book I., chapter II.[2]

As the black cassock prescribed for penitential days is not used by the members of the Papal Court, the Bishops who have been honored with the title of Assistants at the Papal Throne must wear, when actually living in Rome, their purple cassock, regardless of the paragraph of the Ceremonial of Bishops just alluded to. The only occasions on which they wear the black choir cassock in Rome, are upon the vacancy of the Holy See,[3] and on Good Friday.

6. All the regulations concerning the wearing of the choir cassock by Bishops apply to the Prelates *di mantelletta;* but, both in Rome and elsewhere, these Prelates always rank as members of the Pontifical Court and Household, and, as such, follow the same etiquette as is to be observed by the Assistants at the Pontifical Throne

[1] *Caer. Episc.* I., iii., 2.

[2] " . . . . *Videlicet a die Nativitatis Domini et per totam Octavam Epiphaniae, a die dominica Resurrectionis usque ad dominicam SS. Trinitatis; item per Octavas festorum SS. Sacramenti, Assumptionis gloriosae Virginis Mariae et beatorum Apostolorum Petri et Pauli, et Omnium Sanctorum, Titularis Ecclesiae Cathedralis et Sancti Patroni civitatis, ac Dedicationis propriae Ecclesiae; item in anniversariis electionis ipsius Episcopi; die adventus alicuius magni Principis, vel cum celebratur aliqua publica laetitia; in aliis vero Octavis, ut Nativitatis gloriosae Virginis, S. Ioannis Baptistae, S. Laurentii, dies tantum Octavarum excipiuntur: similiter omnia festa duplicia, quae per annum incidunt extra Adventum, Septuagesimam et Quadragesimam, sed Annuntiationis festo, etiamsi infra Quadragesimam occurrat, vestibus violaceis uti debet.* (*Caer. Episc. I.,* iii., 2.)

[3] BARBIER DE MONTAULT, *op. cit.,* Tom. I., p. 276.—GRIMALDI, *op. cit.,* Ch. V.

when in Rome, that is, they wear a purple choir cassock of silk in summer, and of fine cloth in winter, trimmed, like that of Bishops, with crimson red silk, without regard to the liturgical season; these Prelates being forbidden to wear mourning, except at the Pope's death, until the election of his successor, and on Good Friday.[1]

7. The Prelates *di mantellone* do not wear mourning at the Pope's death; because they are appointed for his lifetime only and lose their Prelacy at his death. Nor do they wear the penitential costume, for they belong to the Papal Court. Therefore, they make use of only one choir cassock of purple silk in summer, and of purple cloth in winter, as is prescribed for all members of the Pontifical Household. But their cassock differs from that of Bishops and of the Prelates *di mantelletta* inasmuch as it is without train, and is not trimmed with red, but with purple silk of a lighter hue than that of the cassock.[2]

8. Certain Chapters enjoy the privilege of wearing in choir a red or purple cassock. When such a privilege is granted by the Sovereign Pontiff, precise regulations accompany the indult of concession as to the material, shape and color of the cassock, and the occasions on which it is to be used. It is the duty of the Ordinary to care for the exact observance of these prescriptions.

9. The purple cassock, which is worn as a livery garment, is made like that of the Prelates *di mantellone.* It has no train, and is trimmed with purple of a lighter hue.

10. Religious promoted to episcopal dignity or to the Cardinalate wear a choir cassock shaped like that of secular Bishops and Cardinals, but of the same color as the habit of the Order to which they belong; the cassock of the Franciscans being ash-colored gray, as already said. Members of religious Congregations, or Clerics Regular, vest like secular Prelates.

[1]BARBIER DE MONTAULT, *op. cit.*, Tom. I., p. 276.

[2]*Ibid.*—S. R. C., June 17, 1673—March 30, 1675—Sept. 12, 1840—July 21, 1855.

CHAPTER II.

SIMAR.

1. Name.—2. Use.—3. Shape.—4. Different Sorts.—5. A Sign of Jurisdiction.—6. Removable Rectors.—7. The "Zimarra" of Seminarians.

1. Encyclopedias are generally very incomplete, often inexact, in their articles on the Catholic Church. Since the sixteenth century, the English tongue has been mainly Protestant. Hence, the necessity of recurring to foreign or improper terms when we wish to speak of certain things pertaining to the Liturgy of the Church.

We see this exemplified in the case of the ecclesiastical garment of which we are treating in this Chapter. For lack of a proper English word, the terms *cassock* and *zimarra* have been adopted by ecclesiastics and tailors. The former designation (cassock or "home-cassock") is not exact, this garment being somewhat different from the cassock properly so-called. The word "zimarra" is the Italian name of this garment, and has the same etymology and all the different meanings of the English word *simar.* So let us take at least this opportunity of doing away with an improper and a foreign word, and of adopting the English word *simar,* with its Catholic meaning of an ecclesiastical vestment resembling the cassock, but differing from it in that it is adorned with short, buttoned false sleeves and a small unclosed cape adhering to the collar.

2. Strictly speaking, the "simar" should be a house garment, a kind of ecclesiastical morning gown. However, during the past century, it became customary to wear it outside of the house, and even at Papal audi-

ences.[1] Prelates may wear the simar at home, and even, in Catholic countries, outside as a street dress.[2] But it should not be worn in church, especially for public services, the cassock only being the proper vestment for the church.

Nevertheless, a certain custom admits the simar to be worn in the church, not, however, for public functions. It may be worn also for the celebration of Low Mass, both in the private chapel of the Prelate and in church.[3]

3. The shape of the simar is the same as that of the ordinary cassock, with the few aforesaid exceptions. It never admits of a train, and is always, with the exception of the Pope's, black, and of woolen material.

4. The Pope's simar is white. He generally wears it all day, except when he puts on his choir habit. The many portraits of Pius IX., Leo XIII., and Pius X. have made the shape of this garment familiar to us.

The Cardinals' simar is black with scarlet trimmings.

The same black simar, trimmed with amaranth red, is also worn by Bishops and by the Prelates *di mantelletta* on ordinary days. But Bishops and the Prelates *di mantelletta,* on penitential or mourning days, and the Prelates *di mantellone* at all times, wear a black simar trimmed with purple.

Religious properly so-called, when appointed Cardinals or Bishops, adopt a simar of the same color as that of the religious habit of their Order, an exception being made for the Franciscans, who, then wear an ash-colored simar like their cassock.

Clerics Regular wear a simar like that of secular Prelates.

[1]Un Evêque Suffragant, *op. cit.*, pp. 13, 14.

[2]*Ibid.*—In this country, clerical tailors call *"simarra"* a sort of surtout, which partakes of the simar and of the overcoat or "douillette," but has nothing in common with proper etiquette.

[3]BARBIER DE MONTAULT, *op. cit.*, pp. 89, 90.

THE POPE'S "SIMAR."

5. Certain dignitaries wear an entirely black simar as an external sign of ordinary jurisdiction or authority. These are the Vicars General, the irremovable parish-priests, and Rectors of Seminaries.[1]

6. Removable Rectors of Churches, Curates and other priests are by no means entitled to wear a simar.[2]

7. According to Roman etiquette, Seminarians should wear a purple cassock in church and even, in Catholic countries, out of doors. But in the Seminary, they wear as their ordinary dress a simar peculiar to them, which has no false sleeves, thus indicative of inferior dignity. It is understood that this simar must be the regular house garment and not a kind of winter overcoat.

[1]The simar of these priests being a token of dignity or jurisdiction and not simply a house dress, they may wear it in church, but never with the choir-habit or for sacred functions. This simar must be of black woolen material. A silk simar would be in opposition to the most elementary rules of etiquette. It is understood that, if they are Prelates otherwise, they wear the simar trimmed with red or purple, according to their rank in the Prelature.

[2]It is, therefore, a mistake to consider the *simar* as a "cassock for priests," as is done in some dioceses of Great Britain, where seminarians wear an ordinary cassock, and, as soon as they are ordained, put on a simar.—(*Cfr.* the decree of the Council of Westminster, quoted by TAUNTON in *The Law of the Church* under the heading "HABIT.")

CHAPTER III.

ROMAN COLLAR.

1. Is Our Collar a "Roman Collar?"—2. A Practical Remark.—3. Sign of Prelacy.—4. Colors.

1. Ecclesiastics who have lived or studied in Rome may have noticed that what we usually call a "Roman Collar" is a collar indeed, but not Roman.

Our Roman Collar, so-called, consists of two parts, a starched circle of white linen—the collar, and a piece of cloth or silk, to which the collar itself is fastened by means of buttons, hooks, etc., and has been given the somewhat strange name of "rabbi."

Now, it may be a surprise to many, but it is none the less true, that what is familiar to us under the name of "rabbi" is the true *Roman collar,* called in Rome *collaro.*

The Roman *collaro* is made up of a loose breast-piece and of a rigid circle of the same material. The rigid part is properly the collar, and is maintained stiff by slipping into it a piece of light cardboard or leather. In order to keep the collar clean, a changeable band of white linen (*collarino*) is placed over it and fixed behind with two silver clips. It is that small band of linen which has grown into the stiff affair now worn, and has usurped among us the name of "Roman collar."

And so well has it succeeded in its usurpation, that it has been adopted almost universally, not only in this country, but elsewhere, and even in Italy, as the new form of the Roman collar. In Rome now nobody objects to its use. And if we consider that this new form of the "Roman collar" renders it easier to wear as a part of the civilian dress of ecclesiastics, we have every reason not to change

what may be regarded as the universal custom on this point. The only change that might be suggested to ecclesiastics and tailors would be to do away with that peculiar Jewish word "rabbi," which is certainly out of place here, and could be advantageously replaced by the Italian word *collaro*.[1]

2. Though treating exclusively of the prelatial costume, it may not be useless to remark here that the *collaro*, for priests and for other members of the inferior clergy, must be made entirely of woolen material, silk being reserved for the *collaro* of Prelates and of such dignitaries as have received a special indult to that effect. *A fortiori*, velvet is never allowed, nor even conceded.

Therefore, good sisters and pious ladies who, at Christmas time, overwhelm priests and seminarians with gifts of "rabbis," should take notice of this rule and offer only woolen *collari*.

3. The *collaro* is essentially a sign of Prelacy, when it is made of another color than black.[2] Those who wear the red or purple cassock by privilege or custom, without being Prelates, should never wear a red or purple *collaro*, unless it is expressly granted by an Apostolic indult. The same rule applies to all who wear a purple cassock as a livery dress.

4. The Pope's *collaro* is white, like the main parts of his official dress. That of the Cardinals is scarlet; of Bishops and other Prelates, purple.[3] When a Chapter have received the privilege of wearing red or purple *collari*, they are not allowed to wear them outside the limits of their diocese.[4]

[1]The *"single band Roman collar,"* which seems to be in favor in some parts of the country, and is advertised as a "specialty" by certain clerical tailors, should be left to the clergymen of the "Episcopal Church."

[2]Cong. of Bps. and Reg., 1848. Amalphitan.—Gregory XVI.'s Brief, *Ecclesiasticos viros*, Nov. 17, 1843.

[3]Religious Prelates should wear a *collaro* of the same color as the cassock.

[4]Decrees quoted above.

CHAPTER IV.

CINCTURE.

1. Two Kinds of Cinctures.—2. Use.—3. Who are Entitled to Wear a Cincture?—4. Irremovable Parish Priests.—5. Prelates Belonging to Religious Orders.—6. Indult to Canons.—7. Livery.—8. Altar Boys.

1. There are two kinds of cinctures, one used in ordinary daily life, the other reserved for church ceremonies and whenever the choir habit is required.

The former, five inches wide, is properly adorned with fringes at both ends. The latter, a little wider, should terminate with tassels or tufts. Both are exclusively made of silk.[1]

2. The cincture, belt, or sash (called *fascia* in Ceremonials and other Latin documents),[2] is for the Clergy a sign of jurisdiction, and for Prelates a mark of their dignity.

The cincture may be worn over the cassock or over the simar. But there is no obligation to wear it at home in private. The Prelate wears it at home only on extraordinary occasions, for instance, when receiving formal visits, etc.

[1]BARBIER DE MONTAULT, *op. cit.*, Tom. I., pp. 91, seq., 285, 286.—According to general principles, the cinctures of the Pope and Cardinals are made of watered silk. The other Prelates should content themselves with cinctures of plain silk.

[2]Cfr. for inst. PIUS X.'s *motu proprio "Inter multiplices,"* given in Appendix.

A Bishop wearing the "Simar" and Cincture.
(Note the shoe with a buckle.)

3. The Pope, at all times, whether in home dress or in choir habit, wears a cincture of white watered silk with gold fringes or tassels.

The Cardinals, over the ordinary black cassock or over the simar, wear a red cincture of watered silk adorned with red fringes or tassels. The cincture which they use with the choir cassock matches the color of the cassock, red, purple, or rose-colored, but always has gold tassels at the ends, this being the special privilege of the Pope and Cardinals.

At ordinary times, Bishops and the Prelates *di mantelletta* are entitled to wear a purple cincture of plain silk over the choir cassock, the ordinary black cassock and the simar. When they wear mourning (black cassock with purple trimmings), they put on a cincture of plain black silk with fringes or tufts of the same color.[1] The cincture of the Prelates *di mantellone* is of no other color than purple.

4. Irremovable parish priests, as a sign of ordinary jurisdiction, and Rectors of Seminaries as a sign of authority, are privileged to wear a black cincture of plain silk with fringes at the bottom.

5. Cardinals and Bishops belonging to Religious Orders make use of a cincture, the color of which matches that of the cassock, unless special regulations or the traditions of the Order are in opposition to this general rule, as is the case for the Carmelite Cardinals, who wear a purple cincture. Whatever be the color of the cincture, its material is silk, the cincture being one of the accessories of the costume, in which silk is permitted to Religious Prelates.

6. The cincture is conceded by special favor to some Chapters. But in this case as in that of all other insignia

[1] BARBIER DE MONTAULT, *op. cit.*, Tom. I., p. 285.

granted to Chapters, the express terms of the concession must be observed strictly, and, unless determined otherwise, the use of the cincture is not permitted outside the limits of the diocese.

7. All who wear a purple cassock as a sign of Livery or domesticity, should wear also a purple cincture. The only exception is in the case of Seminarians,[1] because these wear over their purple cassock an upper garment called *soprana,* much like the *mantellone.*

8. The Sacred Congregation of Rites forbids the wearing of a cincture by altar boys.[2]

[1] *Caer. Episc.* I., v., 2, 3.—S. R. C., April 3, 1900.
[2] S. R. C., July 9, 1859.

CHAPTER V.

CLOAK.

1. Use.—2. Material and Shape.—3. Cloak of Simple Priests and Other Inferior Clergy.—4. Cloak of Prelates.—5. Cardinals.—6. Winter Cloaks.

1. The Roman cloak, which is given, by our clerical tailors, its Italian name of *ferraiolo* or *ferraiolone,*[1] is the necessary complement of the ecclesiastical habit, and is worn by all members of the clergy.

In this country, it can hardly be worn, except on solemn occasions, when the full clerical costume is required and admitted, for instance, at banquets, entertainments, receptions of distinguished guests, academic solemnities, etc., etc.

The Roman cloak is required also for the priest or Prelate who delivers a funeral oration;[2] for the judges of the episcopal court[3] and the examiners of the clergy, whenever they have to discharge the duties of their office.

Priests and Prelates acting as mourners at a funeral take their place in the procession in the mourners' rank, wearing the Roman cloak.

[1]There exists a difference between the *ferraiolo* and the *ferraiolone.* The *ferraiolo* is the cloak which is worn in the streets of Rome and other cities of Catholic countries, while the *ferraiolone,* which is larger and more solemn, is reserved for public occasions.—The word "*ferraiolo*" should not be corrupted into "*feriola,*" as is often done in catalogues of clerical tailors.

[2]*Caer. Episc.* I., xxii., 6.—II., xi., 10.—Un Evêque Suffragant, *op. cit.*, p. 295.

[3]Unless it is provided otherwise by diocesan statutes.

Priest wearing the Cloak (ferraiolo).

The Chaplains (*Familiares*) of the Bishop, at Pontifical Mass and other solemn services, should serve in black cassock and cloak, not in surplice.[1]

2. The cloak must be made of light material. It is very large, so that it falls in graceful folds about the body from the shoulders to the feet. At the neck, it is tied with two ribbons, and a large stiff collar folding back over the shoulders gives a complete finish to the garment. The cloak should have no lining, except at the collar.

3. The cloak of simple priests and other members of the inferior clergy, is always black and made of light woolen material.

4. The cloak of the Prelates *di mantellone* is exclusively made of black silk, as well as that of Bishops and Prelates *di mantelletta,* when they wear their black cassock, trimmed with purple.[2]

[1] *Caer. Episc.* I., xi., 2-12.—I., xv., 2.—LEVAVASSEUR, *Fonctions Pontificales* (Edition 1904), p. 263.

[2] When walking in private, Cardinals, Bishops and Prelates commonly wear an ordinary cloak of black woolen material (*ferraiolo*).

PRELATE WEARING ORDINARY CASSOCK, CINCTURE AND CLOAK ("FERRAIOLONE").

Priest wearing the Winter Cloak.

At other times, Bishops and Prelates *di mantelletta* wear a purple cloak made of plain silk.[1]

5. Cardinals have two different cloaks; one, of scarlet watered silk, for ordinary occasions; the other, purple, worn during penitential seasons and in times of mourning. But this purple cloak differs from that of Bishops in that it is made of watered silk and trimmed with red silk.[2]

The cloak of Prelates belonging to Religious Orders is of the same color as the outer part of the religious habit, as was indicated in the chapter treating of the cassock. There may be found exceptions to this general rule, for the costume of Religious Prelates is regulated by local traditions rather than by strict etiquette; but the rule given here is that followed at the Roman Court and adopted by nearly all Religious Prelates outside of Rome.

[1]This cloak should be of plain purple silk, without red trimmings.

[2]BARBIER DE MONTAULT, *op. cit.*, Tom. I., pp. 107, 108.—GRIMALDI, *op. cit.*, Ch. VIII., p. 118.

6. In winter, Prelates may use a large cloak with a cape attached, over which cape the collar of the cloak is folded back. This cloak is not a garment of etiquette, it is worn only for protection from cold.[1] That of the Pope is made of red cloth. All other Prelates wear the same, made of cloth, red or purple for Cardinals, according to the season, purple or black for Bishops and Prelates *di mantelletta,* also according to the season, and black for all others.[2]

The winter cloak of the Pope, Cardinals and Patriarchs is bordered with gold.

[1]BARBIER DE MONTAULT, *op. cit.,* Tom. I., p. 108.—This cloak is the one which our clerical tailors call sometimes "confessional cloak," and sometimes "zimarra;" it should not have a velvet collar, and should be of the same length as the cassock.

[2]According to often repeated principles, the winter cloak of Religious Prelates is of the same color as the outer part of the habit of the Order.

POPE WEARING WHITE "SIMAR," CINCTURE, AND RED CLOAK BORDERED WITH GOLD.

CHAPTER VI.

ROCHET.

1. Description.—2. A Sign of Jurisdiction.—3. Religious Prelates.—4. Rules Determining the Use of the Rochet.—5. Canons.—6. Cotta Worn Over the Rochet.

1. The *rochet* is a close-fitting garment of linen,[1] something like a surplice, but with tight sleeves. The opening for the neck should be cut square, like that of the cotta; the bottom, the shoulder-pieces, and the extremities of the sleeves, ornamented with lace.[2] Under the lace, at the shoulder-pieces and sleeves, is put a silk lining, visible through the lace. This lining is of the same color as the trimmings of the choir cassock, that is, white for the Pope, scarlet for Cardinals, amaranth red for Bishops and Prelates *di mantelletta.* In penitential seasons, and on occasions of mourning, the lining of a Bishop's rochet is purple.[3] On the same occasions, Cardinals do not change the color of the lining of their rochets, because the trimmings of a Cardinal's mourning dress are scarlet. The Prelates *di mantelletta* always use red lining at the rochet, because there are for them no other occasions of mourning than the vacancy of the Holy See and the services on Good Friday, and then they wear rochets without lace.

Canons who have the privilege of wearing the rochet are not regularly entitled to have in their rochet any

[1] *Caer. Episc.* I., 1., 2, 3.

[2] PIUS IX., Brief *Sacerdotalia indumenta* (May 14, 1858).

[3] The same regulations apply to the albs worn by Prelates when celebrating Mass.

other lining than black, unless the choir cassock granted them be red or purple, in which case, they are permitted to wear the rochet lining of the same color as the cuffs of their sleeves.

When a Prelate *di mantellone* is granted the use of the rochet, he is allowed in his rochet purple lining only. The rochet of "black Protonotaries" and Vicars General, admits of no other lining than black.

The rochet has, on the breast, a vertical slit, which may be bordered with lace, and is tied near the neck with two ribbons of silk, which are not necessarily white, but may be of the same color as the lining of the rochet.

A plain rochet without lace is a sign of official mourning; such a rochet is worn by all Prelates residing in Rome from the day of the Pope's death until the election of his successor, and at services on Good Friday. The ordinary rochet must have lace and be tastefully plaited.

2. The uncovered rochet is a sign of Ordinary Jurisdiction. Therefore, the Pope and Cardinals all over the world, Archbishops in their provinces, Bishops in their dioceses, alone have the right to wear the rochet uncovered.[1] Practically the rochet is always partly covered with some other vestment. However, a Cardinal at Rome, a Bishop outside of his diocese, and all the Prelates who have the privilege of wearing the rochet without having "ordinary jurisdiction," should entirely cover the rochet with the *mantelletta*.[2] Bishops in their dioceses, Archbishops in their provinces, and Cardinals everywhere, except at Rome, wear the *mozzetta* over the rochet.[3]

3. Cardinals and Bishops belonging to religious orders do not wear the rochet, but only the mozzetta.[4] For sacred functions, they take off the mozzetta and put on

[1] *Caer. Episc.* I., iii., 1.
[2] *Caer. Episc.* I., i., 1.—I., iv., 7.
[3] *Caer. Episc.* I., i., 1.—I., iii., 1.
[4] *Caer. Episc.* I., i., 4.

PRELATE VESTED IN HIS ROCHET.

the surplice.[1] This rule does not apply to Bishops belonging to Orders of Clerics regular or to Religious Congregations.[2]

4. The Pope, Cardinals and Bishops have a particular right to use the rochet. It is the principal part of their choir-habit. The Rubrics of the Missal direct them to keep the rochet on under the alb when they vest for Mass.[3] Bishops may use the rochet for the administration of the sacraments, for the pastoral visitation and for Confirmation given without solemnity. According to the Ceremonial of Bishops, they should wear the rochet when receiving the Viaticum.[4]

The Protonotaries Apostolic of the first three classes wear the rochet without any other restriction than the obligation to cover it with the *mantelletta*.[5] The same rule holds good for all the Prelates *di mantelletta* who belong to a Prelatial College. The Prelates *di mantelletta*, who do not belong to a college, i. e., those who are simply appointed as "Domestic Prelates," are not permitted to wear the rochet in Rome, unless they are granted that privilege by a personal indult. But they are free to wear it outside of Rome.[6]

The Prelates *di mantellone* are not entitled to wear the rochet, unless they have received a personal indult to do so. At no time are they allowed to wear it in Rome.

Since the *motu proprio* of Pope Pius X. (Feb. 21, 1905), Titular Protonotaries Apostolic have the privilege of

[1] *Caer. Episc.* I., i., 4.—*Rub. Miss.*—S. R. C., Dec. 3, 1701.—*Caer. Episc.* II., xi., 13.—*Pont Rom., De confirm.; De ordin. conf.*—This rule is now hardly observed on account of the numerous privileges granted as personal exceptions. When a religious is made Cardinal or Bishop, he ordinarily receives, at the same time, the privilege of wearing the rochet like secular Prelates. The same privilege is generally granted to Abbots.

[2] *Caer. Episc.* I., i., 4.

[3] *Rub. Miss.* (*Ritus serv. in cel. Miss.*, n. 2).—*Pont. Rom.* (*passim*).

[4] *Caer. Episc.* II., xxxviii., 3.

[5] PIUS X., Constit. *Inter multiplices* (1905), nn. 3, 16, 45.

[6] BARBIER DE MONTAULT, *op. cit.*, p. 355.

wearing the rochet under the black *mantelletta.* But as they are merely diocesan Prelates, they are never allowed to wear their prelatial costume in Rome.[1]

5. Ordinarily, Canons are granted the use of the rochet, but only within the limits of the diocese.

6. If Canons have the privilege of the canonial *cappa magna,* their summer costume in choir consists in wearing the *cotta* over the rochet; unless they have obtained also the privilege of a summer *cappa* (a *cappa* without fur). In both cases, they put on the cotta over the rochet when they have to administer a sacrament.[2]

The cotta is worn over the rochet by the Prelates *di mantelletta* for ecclesiastical functions and the administration of sacraments.[3] This rule applies to the Prelates *di mantellone* who have obtained the privilege of wearing the rochet. Bishops wear the cotta over the rochet when performing ecclesiastical functions in presence of the Pope, and especially when they receive holy communion at the Pope's hands on Holy Thursday.[4]

[1]PIUS X.'s Const. *Inter multiplices* (1905), n. 64.—Before the *motu proprio* of Pius X., they had a right to wear the rochet under the *mantelletta,* but in church ceremonies only; now, they have the same right as the other Prelates, to wear the rochet under the *mantelletta* everywhere and on every occasion, except in Rome, or in any other place where the Pope might actually reside.

[2]S. R. C., Nov. 24, 1625—Nov. 11, 1641—May 14, 1644—April 16, 1842—July 13, 1675—January 16, 1677, etc., etc.

[3]*Caer. Episc.* III., vi., 1.—FISQUET, *Cérémonies de Rome,* pp. 48, 138, 198, 229.

[4]Un Evêque Suffragant—*Cérémonial des Evêques commenté,* p. 18.

COTTA OVER THE ROCHET.

CHAPTER VII.

MOZZETTA.

1. Description.—2. A Sign of Ordinary Jurisdiction.—3. Pope.—4. Cardinals.—5. Bishops.—6. Abbots.—7. Mozzetta Over Mantelletta.—8. Canons.

1. *Mozzetta* is an Italian word derived from *mozzo,* which means *cut short.* The mozzetta is an ecclesiastical vestment, a short cape, which covers the shoulders, is buttoned over the breast, and to which a small hood is attached.[1]

2. The mozzetta is by itself a sign of jurisdiction.[2] Therefore, it can lawfully be worn only by the Pope, Cardinals and—within the limits of their jurisdiction—by Archbishops, Bishops and Abbots.

The mozzetta is made of different materials and colors according to the different grades of the Sacred Hierarchy.

3. The Pope's jurisdiction being unlimited, he may wear the mozzetta everywhere throughout the world. His mozzetta is of crimson red velvet bordered with ermine.[3] In summer, the velvet mozzetta is replaced by one of red silk and without fur. In penitential seasons, the Pope lays aside velvet and silk, and wears a mozzetta of cloth or serge. From Holy Saturday until the Saturday after Easter, his mozzetta is of white damask.[4]

[1]This small hood is a vestige of a larger one which was still in use, in some places, in the eighteenth century.

[2]*Caer. Episc.* I., 1., 1.

[3]BARON GERAMB, *Visit to Rome,* p. 104, and others.—In summer Pius IX. used to wear a mozzetta of red silk, bordered with eiderdown.

[4]FISQUET, *Cérémonies de Rome,* p. 87, and *passim.*—A. BATTANDIER, *Annuaire Pontifical* (1901), p. 77.

4. Cardinals having also a universal jurisdiction, as counsellors to the Holy See, may wear the mozzetta everywhere. Their mozzette are made of scarlet or purple material, according to the liturgical season. Both their red and purple mozzette are made of cloth in winter, and of watered silk in summer. On the third Sunday of Advent (*Gaudete*) and the fourth Sunday of Lent (*Laetare*), etiquette prescribes that Cardinals wear a mozzetta of rose-colored watered silk.

5. Bishops should wear a mozzetta of woolen material (cloth in winter and merino in summer), silk never being permitted.[1] It is true Bishops who are Assistants at the Pontifical Throne are permitted to wear a costume of silk, but only when they actually live in Rome, and then, they do not wear the mozzetta.[2]

The color of the mozzetta of Bishops must match that of the choir cassock. It is, therefore, purple,[3] except during penitential seasons and on days of mourning, when it is, like the cassock, black with purple stitchings, buttons, buttonholes and lining. The Bishop's purple mozzetta is trimmed with crimson red silk.[4]

As a rule, the mozzetta being a sign of jurisdiction, a Bishop is allowed to wear it only within the limits of his own diocese.[5] The Ceremonial of Bishops (Book I.) gives the different occasions on which a Bishop may wear his mozzetta, namely, when he presides over a religious meeting; for the examination of candidates for Orders, etc. He may wear it when assisting at religious services cele-

[1] *Caer. Episc.* I., iii., 1.

[2] The only Prelates entitled to wear a purple silk mozzetta are the Patriarchs, as the mozzetta is an integrant part of the costume they wear in Rome; they are *ex officio* Assistants at the Pontifical Throne, and, therefore, wear a mozzetta of the same material as the other parts of their costume of Assistants.

[3] *Caer Episc., ibid.*

[4] S. R. C., April 17, 1827.

[5] *Caer. Episc.* I., i., 3.—S. R. C., Sept. 6, 1895.

BISHOP WEARING THE MOZZETA. (NOTE THE SMALL HOOD.)

brated without solemnity; but in such cases he should not sit upon his throne; the Ceremonial directs that the Ordinary vested in the mozzetta should sit in the first stall of the choir. He wears it also when he attends a Provincial Council, because all the members of the council are supposed to exercise episcopal jurisdiction *per modum unius* over the province.[1] But outside of Provincial Councils, even in his own diocese, a Bishop should not wear his mozzetta in presence of his Metropolitan,[2] except over the *mantelletta.*

When a priest receives the official news of his appointment to an episcopal see, should he actually be in the territory of the diocese to which he is appointed Bishop, he is allowed immediately the use of the mozzetta over the rochet.[3] If he is not within the limits of his diocese, he wears the mantelletta over the rochet.[4]

Bishops belonging to Religious Orders properly so-called, who, according to the Ceremonial of Bishops, are not permitted the use of the rochet,[5] indiscriminately wear the mozzetta,[6] which is not for them an exclusive sign of jurisdiction. The mozzetta is, like all the other parts of their prelatial costume, of the same color as the regular habit of the Order.[7]

6. Abbots, in the places where they have jurisdiction, may wear a mozzetta, the color of which must conform to that of their religious habit.

[1] *Caer. Episc.* I., iii., 1.

[2] S. R. C., 1663.

[3] *Caer. Episc.*, I., i., 3.

[4] *Caer. Episc.* I., i., 1.—In both cases, he abtains from wearing the pectoral cross and the ring before his consecration.

[5] I say, "according to the Ceremonial of Bishops," because there are in practice so many exceptions, that this rule is now hardly observed, even in Rome.—BATTANDIER, *Annuaire Pontifical* (1909), p. 421.

[6] *Caer. Episc.* I., i., 4.

[7] *Caer. Episc.*, *ibid.*—As a rule, the color of the mozzetta is the same as that of the outer part of the religious habit.

7. In his own diocese, a Bishop, in presence of a Cardinal, or of his Metropolitan, or of the Apostolic Delegate, must put on the mantelletta over his rochet, and the mozzetta over the mantelletta.[1] If the Cardinal is at the same time a Legate *a latere,* the Bishop is not allowed the use of the mozzetta, but should content himself with the mantelletta over the rochet.[2]

8. In Rome, through respect for the presence of the Sovereign Pontiff, Cardinals wear the rochet covered with the mantelletta, and the mozzetta over the mantelletta; but in their titles, and outside of Rome, they wear the mozzetta immediately over the rochet.

Residential Patriarchs, when outside the boundaries of their Patriarchates, and Titular Patriarchs, wear, as the distinctive sign of their high dignity, the mozzetta over the mantelletta.[3]

8. Certain Chapters enjoy the privilege of the mozzetta. This canonical mozzetta may have a peculiar shape and color, or be the same as that of Bishops. But, in no case are Canons entitled to wear the canonical mozzetta outside of the diocese to which they belong as Canons. The same rule applies to all canonical insignia.[4]

[1] *Caer. Episc.* I., iv., 7.—S. R. C., 1663.—*Caer. Episc.* I., i., 4.—S. R. C., Sept. 18, 1666.

[2] *Caer. Episc.* I., iv., 7.

[3] BARBIER DE MONTAULT, *op. cit.,* T. I., p. 335.—A. BATTANDIER, *Annuaire Pontifical* (1898), pp. 66-69.—GRIMALDI, *op. cit.,* ch. IX., p. 131.—It is understood that, when they are within the limits of their jurisdiction, they wear the mozzetta directly over the rochet, like other Bishops.

[4] The Sacred Congregation of Rites has frequently insisted on the observation of the above rules. Ordinarily, the indults of the Holy See, granting a canonical costume to a Chapter, state that the insignia must not be worn outside the diocese. Formerly, Canons were not permitted to wear their insignia, as individuals, even outside of the church which was the seat of the Chapter. During the last few years, this discipline has been slightly modified, so as to allow a Canon to vest in his insignia in all parts of the diocese, though alone, and separated from the body of Canons. But the prohibition against wearing the insignia outside of the diocese has never been withdrawn.

CHAPTER VIII.

MANTELLETTA.

1. Description.—2. A Sign of Non-Jurisdiction and High Prelature; Materials and Colors.—3. Religious Prelates; Titular Protonotaries and Vicars General and Capitular.—4. Mantelletta of Canons.

1. The *mantelletta* (that is *short mantle*), is a sleeveless garment of silk or woolen material, reaching almost to the knees, used by Prelates to cover the rochet. The matelletta is open in front and fastened at the neck with a hook, and its collar fits round the collar of the cassock; two vertical slits permit the insertion of the arms. When extended, it forms a complete circle. The trimmings of the mantelletta (lining, stitchings, etc.) are all of silk, and a silk strip should be sewed around the armholes in order to prevent them from tearing. It is to be remarked that the lining and trimmings of the purple mantelletta should be crimson red, and never purple, as is often seen.

2. The mantelletta is a symbol of restricted jurisdiction, or of non-jurisdiction, or of high Prelacy. A Prelate, who possesses full "ordinary jurisdiction," does not, as a rule, wear this garment within the limits of his jurisdiction.[1]

The Pope does not make use of the mantelletta, because his jurisdiction is universal. Cardinals do not wear it outside of Rome; but they wear it in Rome on account of the Pope's presence.[2] However, in their own *titles*, where their jurisdiction is not limited, they do not make use of the mantelletta.[3]

[1] *Caer. Episc.* I., i., 1.—I., iv., 7.

[2] Un Evêque Suffragant, *op. cit.*, p. 4.—BARBIER DE MONTAULT, *op. cit.*, Tom. I., p. 351.—GRIMALDI, *op. cit.*, ch. VIII., p. 112.—Other authors.

[3] The same references.

Bishop wearing the Mantelletta over the Rochet.

An Archbishop or a Bishop, outside of the territory of his jurisdiction, should not wear the rochet, unless it is covered with the mantelletta.[1] Therefore, all Titular Archbishops and Bishops, as well as Residential Bishops outside of their own dioceses, should not appear in their choir-habit without the mantelletta.[2] Even in his own diocese, a Bishop sometimes wears the mantelletta, namely in the presence of a Cardinal,[3] of the Apostolic Delegate, or of the Metropolitan. In such cases, he puts on the mantelletta under the mozzetta; but, if the Cardinal be a Legate *a latere*, the Bishop puts aside the mozzetta and keeps only the mantelletta over the rochet.[4] In no other case should the mantelletta be worn by a Bishop within the limits of his own diocese.[5]

As a symbol of high Prelature, the mantelletta is worn by those Prelates who occupy the first rank at the

[1] *Caer. Episc.* I., i., 2, 3.—I., iv., 7.—All authors.
[2] S. R. C., Sept. 23, 1842, *in Liburnen.*
[3] *Caer. Episc.* I., iv., 2, 3, 7.
[4] *Caer. Episc.* I., iv., 7.
[5] S. R. C., Sept. 18, 1666, *in Orestan.*

CARDINAL IN HIS CHOIR DRESS IN ROME.

Roman Court and are, for that very reason, called *"Prelates di mantelletta."* Such are the Protonotaries Apostolic *di numero, supernumerary* and *ad instar;* the Auditors of the Rota; the Clerks of the Reverend Apostolic Camera; the Voters and Referees of the Signature; the Abbreviators of the Major Park; and such Domestic Prelates as do not belong to a "College?"[1]

3. The mantellette of the Cardinals are of three different colors, red, purple, and rose-colored, agreeing with the colors of their cassocks. The red and purple mantellette are of cloth in winter and of watered silk in summer. The rose-colored mantelletta, as well as the cassock of that color, is reserved for the Sundays of *Gaudete* and *Laetare,* and should be of watered silk.

Silk is not permitted as the material for the mantelletta of Bishops,[2] unless they be "Assistants at the Pontifical Throne." The ordinary episcopal mantelletta is of cloth or merino, according to the season, and purple or black, as may be called for by the Liturgy. The same rules hold good for the color of the mantelletta as for that of the choir cassock. The purple mantelletta is always trimmed and lined with crimson red silk; and the black mantelletta, with purple.

The Bishops Assistants at the Pontifical Throne, while living in Rome, and the Prelates *di mantelletta,* both in Rome and outside, wear the costume prescribed by the etiquette of the Papal Household, which includes a silk mantelletta in summer and one of woolen cloth in winter. The color of this mantelletta is always purple, except during the vacancy of the Holy See, and on Good Friday, when it is replaced by a black cloth mantelletta, trimmed and lined with purple silk.[3]

[1] A. BATTANDIER, *Annuaire Pontifical* (yearly).—*"Gerarchia"* (yearly).—BAART, *The Roman Court,* p. 277.—GRIMALDI, *op. cit.,* ch. V., pp. 58, seq.

[2] *Caer. Episc.* I., i., 1.—I. iii., 1.

[3] BARBIER DE MONTAULT, *op. cit.,* Tom. I., p. 352, n. 4.

4. Cardinals and Bishops who belong to Religious Orders wear a mantelletta of a color like that of the outer part of the habit of the Order.[1] Abbots generally follow the same rule.

The Titular (or Honorary) Protonotaries Apostolic have the privilege of wearing the mantelletta; but their mantelletta is exclusively of black woolen material, lined and trimmed with black silk, purple being absolutely prohibited to them, as they are but diocesan Prelates.[2] Before the *motu proprio* of Pius X. (February 21, 1905), they had no right to make use of the rochet, and consequently they wore the mantelletta directly over the choir cassock; but, by that *motu proprio,* Pius X. conceded them the privilege of wearing the rochet under the black mantelletta. By the same act, the Pope entitled all the Vicars General and Vicars Capitular of dioceses, during the time they are in office, to the rank, costume and privileges of Honorary Protonotaries Apostolic ("Black Protonotaries"); the choir dress of these dignitaries consists, therefore, of a black choir cassock, the rochet, and the black mantelletta; unless they hold higher rank in the Prelature, in which case they wear the costume proper for the class of Prelates to which they belong.[3]

5. Some Chapters have obtained the special privilege of wearing the mantelletta;[4] but, in this case, the mantelletta is not a sign of Prelacy; it is only a part of their insignia as Canons. As such, it can not lawfully be worn outside of the diocese, nor should its use be extended beyond the express terms of the indult of concession.

[1] *Caer. Episc.* I., i., 4.
[2] Const. *Inter multiplices* (Feb. 21, 1905), n. 64.
[3] Const. *Inter multiplices,* n. 62.
[4] The chapter of the Cathedral of Rodez (France) and several Chapters in Italy have been granted that privilege.

CHAPTER IX.

MANTELLONE.

1. Description.—2. Prelates di Mantellone.—3. A Transitory Dignity.—4. Cappa of the Prelates di Mantellone.

1. The *mantellone*[1] is a kind of long purple mantle covering the cassock and reaching to the feet. It is open in front, and its collar, which fits around that of the cassock, is fastened with a hook. Two lateral openings permit the insertion of the arms, and two strips or bands, of the same material as that of the mantle, hang on the back from the shoulders down to the heels. These strips simply recall the sleeves which were formerly attached to the vestment. It may be that the mantellone was frequently thrown over the shoulders, instead of being put on as a coat, and so, the sleeves became a sort of useless appendage.[2]

The mantellone is always of purple material, plain silk in summer, and light cloth in winter. Its lining and trimmings should never be red, but purple. Custom, however, permits that they be made of a different shade of purple.[3]

2. The mantellone is the proper garment of those Prelates who hold a secondary rank at the Papal Court, and are called, on account of the costume they wear, "Prelates *di mantellone.*" The complete list of the different classes of these Prelates has been given in the first chapter of this book. It comprises the ecclesiastical chamberlains and chaplains of the Sovereign Pontiff, all of whom, with the

[1]An Italian word meaning *"a large mantle."*

[2]GRIMALDI, *Congrégations romaines,* Chap. VII., p. 85, and note.—A. BATTANDIER, *Annuaire Pontifical,* years 1899 and 1900.

[3]GRIMALDI, *loc. cit.*

exception of those styled *"extra Urbem"* (outside the city), are allowed to wear their prelatial costume both in Rome and outside.

Those *"extra Urbem"* are never allowed to wear their prelatial habit in Rome, nor to be called, while there, "Monsignor." They have all these rights only outside the City of Rome, *"extra Urbem."*

As a rule, the Prelates *di mantellone* are not granted the use of the rochet. They put on the mantellone directly over the purple cassock. This constitutes the costume of etiquette of these Prelates when on duty in the Vatican Palace, and their choir-habit elsewhere, outside of the Papal Chapels.

When they want to perform ecclesiastical functions or administer sacraments, if they are not granted the use of the rochet, they lay aside the mantellone and put on a cotta over the purple cassock. If they have the privilege of wearing the rochet, they vest in the rochet and put the cotta over it.[1]

3. As was remarked, the appointment of the Prelates *di mantellone* lasts only during the life of the reigning Pontiff. When he dies, they *ipso facto* lose their Prelacy. But they are readily reinstated by the new Pope, if they make application.[2]

The title of these Prelates is not that of *"Reverendissimus"* (Right Reverend), like that of the Prelates *di mantelletta;* but only that of *"Admodum Reverendus"* (Very Reverend).[3]

Though their stockings, and the cords of their hats, should be black, according to strict etiquette; a custom,

[1] H. FISQUET, *Cérémonies de Rome,* pp. 48, 188, 189, etc.—The *mantellone* must be laid aside for ecclesiastical functions because it is not a liturgical garment. The mantellone is a livery-garment and, so, naturally should not be worn with liturgical vestments, such as the rochet or the surplice.

[2] BATTANDIER, *Annuaire Pontifical* (1905), p. 485.

[3] BAART, *The Roman Court,* pp. 277, 278.

PRELATE WEARING THE "MANTELLONE."

PRELATE "DI MANTELLONE" IN HIS RED CAPPA.

approved by Pope Clement VIII., allows them to wear purple stockings, and also purple cords around their hats, but outside of Rome only. The cloak (*ferraiolone*) is always black.[1]

4. This chapter being devoted to the Prelates *di mantellone,* we must mention here a peculiar garment worn by these Prelates on certain occasions—the special *cappa* which they wear in official ceremonies.

This *cappa* consists of a large outer dress, open in front, reaching to the feet, with wide, short, cuffed sleeves. The collar is fastened in front with a hook, and over the shoulders is placed a plain closed cape of ermine. This cape is of peculiar shape, different from that of a Bishop's or a Canon's *cappa magna.* It consists of two superposed capes, the lower of which is some inches longer than the upper. Formerly both capes were made of ermine, but as this fur is expensive and warm, the lower cape is now generally made of silk, with only that part covered with ermine, which is visible to the eye. The upper cape is entirely of ermine, and covers the hood, which is attached to the lower cape, permitting merely the top of the hood to be seen. During summer, these capes are replaced by others of the same shape, but entirely made of red silk.

This *cappa* is of scarlet woolen material, with lining, trimmings and cuffs of amaranth red silk. The *cappa* of *Consistorial Advocates,* which has nearly the same shape, is purple with red trimmings.

The *cappa* of the Prelates *di mantellone* is worn directly over the purple cassock. It is used only in the City of Rome, at the Papal Chapels, consistories, etc., and, outside of Rome, when the Prelate acts as the special delegate of the Sovereign Pontiff; for instance, when he is charged to deliver the red biretta to a newly-appointed Cardinal living outside of the Roman Curia.

[1]GRIMALDI, *loc. cit.*

CHAPTER X.

CAPPA MAGNA.

1. Origin of the Name.—2. Description.—3. Different Kinds.—4. The Pope.—5. Cardinals.—6. Bishops.—7. Religious Prelates.—8. Use.—9. Cappa of Canons.

1. "Cappa magna" literally means a large cope or cape. The word "cappa" is a term of low latinity, said to be derived from "*capere*" (quia *capit* totum hominem—"because it covers the whole person"), and was originally used by ecclesiastical writers to denote the *pluviale* or *cope,* as appears from Durandus and Honorius.[1]

There is no English word translating "cappa." The only proper word would be "cope," and, as a matter of fact, "cope" was derived from "cappa;" but since this word is reserved, in ecclesiastical terminology, for the liturgical vestment, which the Rubrics call "*pluviale,*" it is necessary to have recourse to the foreign term "cappa."

2. The cappa magna is a large mantle with a long train. It is entirely closed, with the exception of a vertical opening over the breast, and completed with a furred cape closed in front, slightly opened at the back, and fastened at the back of the neck with a hook.[2] To the cape a hood is attached, the use of which is determined by

[1] DURANDUS MIMATEN., *Rationale divinorum officiorum,* Book III., ch. i., n. 13.—HONORIUS AUGUSTODUNEN., *Opera liturgica,* Book I., ch. 227 (in Migne, P. L., vol. 172, col. 612).—Catholic Dictionary, *art.* "Cappa Magna."

[2] LEVAVASSEUR-HAEGY, *Fonctions Pontificales,* Tom. I., p. 439 (edition 1904).

CAPPA MAGNA.

the Ceremonial of Bishops.[1] When not in use, this hood is caught up on the right shoulder.[2]

In summer, the fur is removed, and replaced by a cape of silk of the same shape.[3]

Some tailors put armholes on each side of the cappa magna. This should not be done, as these slits are proper only to the *mantelletta.*

When the Prelate walks, he lifts up the fore part of the cappa magna over his arms; when seated, he lets it down, but may pass his hands through the vertical opening in front, if necessary.

3. There are two kinds of *cappae,* the one fully unfolded, the other folded and curtailed.

The former—the one above described—is the cappa which we are accustomed to see worn by a Bishop in his diocese. This cappa is a sign of jurisdiction and authority; therefore, it is worn by the Pope and Cardinals everywhere; by a Metropolitan Archbishop, in his province; by a Bishop, in his diocese.[4] When the Prelate is sitting, the vestment is fully unfolded and gracefully draped around him, "covering the whole person." Whenever the Prelate walks, the train of the cappa must be carried by a train-bearer.[5]

[1]*Caer. Episc.* II., v., 1.—II., xxii., 3, etc.

[2]Formerly, the entire garment was lined with fur in order to protect from the cold; about the thirteenth century, hoods assumed a cape form by being allowed to fall back on the shoulders, whereby the fur lining became outermost.

[3]*Caer. Episc.* I., iii., 3.

[4]BARBIER DE MONTAULT, *op. cit.,* Tom. I., p. 361.—S. R. C., Novemb. 22, 1643.

[5]The train-bearer (*caudatarius*) may be a Seminarian, or a member of the Prelate's household, or an altar-boy; but there should be only one. The Pope having only one train-bearer, no other Prelate is entitled to have more. The dress of the train-bearer varies according to the different occasions on which he performs his duties. When accompanying a Cardinal to the papal "chapel," he vests in a purple cassock of silk, with trim-

The other cappa, curtailed and folded, is worn by Bishops and certain Prelates *di mantelletta* when attending the Papal "Chapels," and also by Canons, to whom it is conceded by a special indult of the Pope.

This cappa has the same cape as the other; but the vestment itself is so curtailed that it is reduced to a wide plaited band hanging on the back and ending in a short train. This train, however, is never let down, for the flowing train is a mark of jurisdiction; it is lifted up, twisted and tied with a purple ribbon, with which it is suspended from the left side of the cape. Thus twisted and tied up, this train symbolizes a restricted jurisdiction, or absence of jurisdiction.[1]

Formerly there was no difference between these two *cappae;* this is why the regulations laid down for the use of the one apply also to the other.

4. The Pope's cappa magna is not white, as some may believe, but red. He wears it only when attending the Matins of Christmas, the Office of the Dead, and the Tene-

mings and buttons of black velvet; he wears a purple silk cincture and a purple collaro; over the cassock, he puts the *crocia,* a surtout of peculiar shape, made of purple cloth or serge, lined and trimmed with purple silk. When the Pope officiates, the Cardinals vest in the sacred vestments of their orders—cope for Cardinal-Bishops, chasuble for Cardinal-Priests and dalmatic for Cardinal-Deacons; the train-bearers then put a cotta over the crocia, and throw on their shoulders the *vimpa,* a long humeral veil of light silk with which they hold the Cardinals' mitres. When a Cardinal officiates outside of the papal "chapels," his train-bearer does not wear the crocia, but the cotta over his purple cassock; and, when the Cardinal assists in cappa magna at a ceremony, the train-bearer wears over his purple cassock the ferraiolo of black silk. The train-bearer of the diocesan Bishop does not wear the crocia, which is a garment used only at papal "chapels;" but he wears the purple cassock with the black ferraiolo when the Bishop is vested in cappa magna, and the cotta over the purple cassock when the Bishop is dressed in his pontificals. In no case should he wear gloves or a biretta.—S. R. C., Aug. 2, 1608—Jan. 24, 1660—March 13, 1770.—MARTINUCCI, *Manuale Sacrarum Caeremoniarum,* Book V., ch. IV., n. 10.—GRIMALDI, *op. cit.,* ch. VIII., p. 115 (foot-note).

[1]BARBIER DE MONTAULT, *loc. cit.*—FISQUET, *op. cit.,* passim.

CARDINAL IN CAPPA MAGNA.
(NOTE COSTUME OF TRAIN-BEARER, PURPLE CASSOCK, CINCTURE AND "CROCIA.")

brae. On Christmas night, his cappa magna is of red velvet, and of red serge for funeral services and Tenebrae.[1]

5. Cardinals wear a silk cappa magna during the entire year, except on Good Friday, when they should wear a cappa of woolen material.[2] Their cappa magna, red at ordinary times, is purple during the penitential season, on days of mourning, and when attending funeral services.[3] In Rome, Cardinals wear the red cappa magna in their *titles* and when attending the Papal "chapels," held in the Pontifical Palace.[4] Should the Papal chapel be held outside of the Pontifical Palace, etiquette would require that Cardinals wear the purple cappa magna.

When at Rome, Cardinals have a special train-bearer belonging to the "Confraternity of Train-Bearers."[5]

6. The Ceremonial of Bishops contains full information on the use of the cappa magna by Bishops. The episcopal cappa magna is exclusively made of woolen material and always purple, even in penitential season (*ut sint* [*cappae*] . . . . *laneae et violaceae et non alterius coloris*).[6] No custom authorizes the use of a silk cappa magna by a Bishop.

7. Cardinals and Bishops belonging to Religious Orders are not allowed the use of a red or purple cappa magna.

[1]Un Evêque Suffragant, *op. cit.*, pp. 345-346.

[2]BARBIER DE MONTAULT, *op. cit.*, T. I., pp. 361-362.

[3]On the third Sunday of Advent (*Gaudete*) and on the fourth Sunday of Lent (*Laetare*), when Cardinals wear a church-dress of rose colored silk, they wear the purple cappa magna.

[4]A "chapel" is a religious ceremony performed or presided over by the Pope. When the Pope officiates, he has, as Assistant Priest, the senior Cardinal-Bishop; as Deacon, one of the Cardinal-Deacons; and, as Subdeacon, one of the Auditors of the Rota.

[5]The train-bearers of Cardinals in Rome belong to a confraternity which has a Cardinal-Protector, and the prefect of which is the train-bearer of the Pope. They have charge of the church of San Salvatore *in campo*.—BARBIER DE MONTAULT, Traité de la Construction, Tom. II., p. 531.—GRIMALDI, *op. cit.*, ch. VIII., p. 115 (text and foot-note).

[6]*Caer. Episc.* I., iii., 3.

Their cappae, made of woolen material, are of the same color as the outer part of the habit of their Orders. The cape is sometimes of ermine, namely, when the lining of the prelatial dress is white; but, as a rule, it is made of other furs, matching the color of the cappa, as those of the vicunia, otter, northern cat, or Russian blue fox. For these furs, silk of the same color is substituted in summer.[1]

Abbots who have the privilege of wearing the cappa magna ought to follow the same rules, unless this concession includes special regulations.

Bishops belonging to Religious Congregations or to Orders of Clerics Regular may wear the same cappa magna as secular Prelates.[2] Cardinals belonging to the same Congregations or Orders are not permitted to wear a silk cappa magna like secular Cardinals; but special and personal exceptions to these rules are often granted.

8. The Bishop must be vested with the cappa magna when he goes to the cathedral on feast days; and, where the cathedral is canonically constituted, having a Chapter, the Bishop vested in cappa magna has a strict right to be escorted by the Chapter as a body, and to have as assistants two Canons.[3] If he does not wear the cappa magna, he has no right to these honors. When vested with the mozzetta, he takes his seat in the first stall of the choir;[4] but, when he wears the cappa magna, he sits upon his throne.[5]

The hood of the cappa magna is used to protect the head from cold when the Prelate assists at Matins—a

[1]S. R. C., 1628.—MARTINUCCI, *Man. Caer.*, Book V., chapt. II., pp. 12-13. —BARBIER DE MONTAULT, *op. cit.*, Tome I., p. 266.

[2]*Caer. Episc.* I., iii., 4.

[3]S. R. C., Sept. 2, 1597—Jan. 13, 1646—Sept. 13, 1646—Jan. 12, 1647—March 22, 1862—March 22, 1894.—*Caer. Episc.*, I., iv., 7.

[4]S. R. C., July 24, 1638.

[5]*Caer. Episc.* II., ix., 4.

rather rare occurrence in our days—and, as a sign of mourning, when he goes to church, the last three days of Holy Week.[1] When giving his blessing from the throne, the Bishop covers his head with his biretta, or with the hood of the cappa, as a sign of authority. Another occasion, on which the hood of the cappa is used, is when the Prelate wears the pontifical hat, as this hat is not worn directly over the head, but over the hood of the cappa magna.

The diocesan Bishop at Matins. (From Catalani's *Caeremoniale Episcoporum.*) Note the Cappa Magna "covering the whole person" and the hood of the Cappa on the Prelate's head.

In Rome, at Papal "chapels" held in the Apostolic Palace, Cardinals wear the unfolded cappa magna; Bishops and certain Prelates,[2] the folded cappa; and the Prelates *di mantellone,* the special cappa described at the end of the preceding chapter.[3] As Cardinals are privileged to let down the train of the cappa magna in presence of the Pope, they have a train-bearer, whose duty it is not only to carry the train of the Cardinal's cappa, but also to hold his biretta, his breviary,

[1] *Caer. Episc.,* II., xxii., 3.

[2] These Prelates are, the Prelates *di fiochetti,* Protonotaries Apostolic, Auditors of Rota, Clerks of the Reverend Apostolic Camera, Referees of the Signature, and Ministers of the papal chapel.—BARBIER DE MONTAULT, *op. cit.,* Tome I., p. 377.

[3] H. FISQUET, *Cérémonies de Rome,* pp. 43, 138, 139, 198, 229, etc.

papers, etc., when necessary. A Cardinal never wears his biretta in presence of the Pope, so the train-bearer holds it all the time at Papal "chapels." Those who wear the folded cappa at Papal "chapels" never let down its train, except on Good Friday at the adoration of the Cross; and, when these Prelates perform some liturgical function at the "chapel," they do not wear the cappa, but put on the cotta over the rochet; Bishops, who serve the Mass of the Pope, or receive holy communion from his hand on Holy Thursday, observe the same rule.[1]

9. Canons, who wear by privilege the cappa magna, are not entitled to wear the episcopal cappa. It is understood that the cappa conceded to Canons is the folded one; and they are never allowed to let down its train, except for the adoration of the Cross on Good Friday, as was mentioned for the Prelates attending Papal "chapels;" and, as regards the occasions on which to wear the cappa, they are expected to follow faithfully the terms of the indult. The cappa, with an ermine cape, is a winter garment, as was said; therefore, Canons should not wear it in summer, but should substitute the cotta for the cappa over the rochet, unless they have received the very explicit privilege of using a summer cappa, that is the same cappa with a cape of silk instead of fur, in which case they wear the cape of fur in winter and the cape of silk in summer.[2] Moreover, as the cappa is a choir ornament and not a liturgical garment, if a Canon has to perform ecclesiastical functions, or to administer some sacrament, he should leave aside his cappa and wear instead the cotta over the rochet.[3]

[1]Un Evêque Suffragant, *op. cit.*, *p.* 18.

[2]Many decrees of the Sacred Congregation of Rites have been issued on this point.

[3]S. R. C., November 29, 1856, and many other decrees.

CANON VESTED IN HIS CANONICAL CAPPA.
(NOTE THE TRAIN TWISTED AND TIED UP.)

CHAPTER XI.

HATS.

1. The Usual Clerical Hat.—2. Pontifical Hat.—3. Semi-Pontifical Hat.—4. Heraldic Hat.

1. The usual ecclesiastical hat is not worn in our country, because it requires the full ecclesiastical dress, of which it is the complement.[1] It is actually worn in Catholic countries: Italy, France, Spain, Belgium, etc. In Lower Canada, the clergy wear the clerical hat, except in a few dioceses, where the statutes direct priests to wear a high silk hat.

Roman etiquette prescribing the ecclesiastical hat, the Bishops of this country wear it in Rome, when making their visits *ad limina.*

The usual clerical hat is round, with low crown and broad brim. It is generally made of beaver hair; but, in summer, some lighter material may be adopted.

Formerly, Roman etiquette required the clerical hat to be three-cornered, like the hats generally used in the seventeenth and eighteenth centuries; but now this etiquette is no longer observed, and the Roman hat has a flat brim. It is adorned with a silk cord, or band. To the cord are attached tassels, while the band is enlarged where the ends meet. The cord is now universally in use. It is red, entwined with gold for Cardinals; green, with gold, for Patriarchs; green[2] for Archbishops and Bishops; amaranth red, or rose-colored, for Protonotaries Apos-

[1]In Great Britain, ecclesiastics wear this hat, when they do not make make use of the high silk hat.

[2]*Caer. Episc.* I., 1., 3.—The prevailing custom is that the cordon of the Archbishop's hat be entwined with gold. Even many Bishops use the same cordon, owing to the difficulty of finding a merely green cordon.

tolic *di numero, supernumerary* and *ad instar;*[1] purple for Prelates *di mantelletta* everywhere,[2] and for Prelates *di mantellone* outside of Rome; black for all other ecclesiastics.

The lining of the hat should be red for Cardinals; green,[3] for Prelates invested with the episcopal character; amaranth red, or rose-colored, for Protonotaries; purple, for other Prelates; and black, for the simple clergy.

The Pope's Hat.

The Pope, when taking a walk in his gardens, wears a red ecclesiastical hat, with gold cord and tassels, the brim being raised and held on both sides with small gold strings.[4]

Besides the black hat, the Cardinals have also one that is red, bordered with gold. They wear this when they go to church in the red or purple cassock.[5] This hat formerly was their everyday hat; it is distinct from the pontifical one.

* * *

2. The every-day hat must not be mistaken for the pontifical hat. The former is an ordinary head-covering,

[1]Constit. *Inter multiplices,* February 21, 1905, nn. 16, 17.

[2]*Const. cit.,* n. 79.

[3]*Caer. Episc.* I., i., 3.

[4]BARBIER DE MONTAULT, *op. cit.,* Tom. I., p. 238.—J. DE NARFON, *Léon XIII. intime,* ch. IV., p. 182.—And other authors.

[5]BARBIER DE MONTAULT, *op. cit.,* Tom. I., p. 456.—GRIMALDI, *op. cit.,* ch. VIII., p. 115.

PORTRAIT OF CARDINAL LANGÉNIEUX SHOWING THE DIFFERENT PARTS OF A PRELATE'S DRESS.
(NOTE THE ROMAN WALKING HAT.)

without any symbolical meaning; while the latter is a token of dignity or jurisdiction.[1] The former is used as an outdoor head-covering; the latter, in official ceremonies. The latter is now very seldom used.

Before the occupation of Rome by the King of Piedmont, this hat was used by Cardinals and Prelates for the cavalcades held on the occasion of the inauguration of the Pope and in other Papal pageants. It was also used for the inauguration of Cardinals, for the solemn entrance of a Bishop into his episcopal city, and when a Bishop went solemnly to his cathedral on feast days.[2]

Nowadays, the custom of wearing the pontifical hat has almost entirely ceased among Bishops outside of Italy.

The pontifical hat has such a very low crown, that it has to be attached with tasseled cords under the chin. The cord around the crown also has tassels.

The Pope's pontifical hat is made of red velvet.[3]

The hat of the Cardinals is also red, but made of cloth and lined with silk. It is this hat which is properly the sign of the cardinalitial diguity. Cardinals were conceded this red hat by Pope Innocent IV., at the first council of Lyons, A. D. 1245.[4] It is solemnly conferred by the Pope upon the newly-appointed Cardinals, at one of the consistories that follow their appointment. At the death of a Cardinal, his pontifical hat must be placed at the foot of the catafalque, and, afterwards, suspended from the ceiling above his tomb.

Cardinals have another hat of a peculiar form, very large and with a small crown, made of red silk and bordered with gold. It is called in Italian "capellone"

[1] *Caer. Episc.* I., iii., 5.
[2] *Caer. Episc.* I., ii., 1.—H. FISQUET, Cérémonies de Rome, *passim.*
[3] H. FISQUET, Cérémonies de Rome, *passim.*
[4] FERRARIS, *Bibliotheca canonica*, art. *Cardinales*, II.

(large hat). It is supposed to be used to protect the Cardinal from the sun when he walks bareheaded in processions, a valet holding it over the Cardinal's head. In fact, it is never used, except as a mark of dignity, on great occasions, as, for instance, the ceremonies of canonizations, when it is carried behind the Cardinal by the *decano* (dean) of his household, who holds it suspended from his left arm.[1]

The pontifical hat of Archbishops and Bishops is made of green silk, with strings and tassels of the same color. The strings of the hat of Patriarchs are green, entwined with gold.[2]

Strict etiquette seems to require that the upper part of the hat of Patriarchs, Archbishops and Bishops should be made of black cloth,[3] and the under part, of green silk; but this prescription has hardly ever been observed, so that the pontifical hat of Bishops is entirely green.

The Bishop's green hat is a sign of jurisdiction, and, consequently, not to be worn outside the limits of his diocese.[4]

On the Bishop's death, his pontifical hat is placed at the foot of the catafalque, and, after his burial, is suspended above his tomb.[5]

According to a decree of the Sacred Congregation of Rites,[6] the pontifical hat of the Protonotaries Apostolic of the first three classes is made of black cloth, with

[1] FISQUET, Cérémonies de Rome, p. 199.

[2] The "Regent of the Chancery," though not invested with the episcopal character, is privileged to wear a hat similar to that of a Bishop.

[3] *Caer. Episc.* I., i., 1.—I., iii., 5.

[4] S. R. C., Sept. 23, 1848.

[5] *Caer. Episc.* II., xxxviii., 13.—BARBIER DE MONTAULT, *op. cit.*, Tom. II., p. 351.

[6] S. R. C., Febr. 7, 1707.—PIUS IX.'s Constit. *Apostolicae Sedis* (1872).—PIUS X.'s Const. *Inter multiplices* (Febr. 21, 1905, n. 16).—BARBIER DE MONTAULT, *op. cit.*, Tom. II., p. 351.

PONTIFICAL HAT.

lining, borders, cords and tassels of rose-colored (or amaranth red) silk.[1] At the funeral of the Prelate, this hat is placed at the foot of the catafalque.

3. Besides the pontifical hat, the Protonotaries Apostolic of the first three classes have the privilege of wearing the *"Semipontifical"* or *Prelatial hat,* which differs from the preceding only in this, that it has a narrower brim.[2]

This hat is conceded also to the Prelates Referees of the Signature, and to the Masters of Ceremonies of the Apostolic Palace. But while the semipontifical hat of the Protonotaries Apostolic is trimmed with rose-colored (or amaranth red) silk, that of the Referees and Masters of Ceremonies is trimmed with purple.

Both pontifical and semipontifical hats are worn only when the Prelate is vested in the cappa magna; he puts the hood of the cappa on his head and the hat over it, then he ties the strings under his chin, the tassels hanging over his breast.

4. The pontifical and semipontifical hats being tokens of dignity, are usually placed over the coats-of-arms of the Prelates,[3] as will be seen further on.

[1]This hat was conceded to the Protonotaries Apostolic by Pope Clement X., Aug. 6, 1674.—*Annalecta Iuris Pont.,* 3d. S., col. 699.

[2]S. R. C., April 16, 1644.

[3]INNOCENT X.'s bull, *Militantis Ecclesiae* (1644).—PIUS X.'s Constit. *Inter multiplices* (1905), nn. 18, 68, etc., etc.

CHAPTER XII.

BIRETTA.

1. Shape.—2. Materials.—3. Colors.—4. Concession of the Purple Biretta by Leo XIII.—5. Cardinals.—6. Prelates; Concession Made by Pope Pius X.—7. Final Remarks.

1. The biretta (beretta, *biretum, birettum*) is an ecclesiastical cap, square in shape, having three "horns" or projections on top, with a tuft ("*pompon*") of silk (not a tassel) attached where the three horns meet in the middle. In wearing the biretta, the part which has no horn should be to the left.

The form here described is the Roman, and the one generally adopted in this country.

2. The biretta is made of thin cardboard, covered with some light material, the color and quality of which are settled by rule.

This material must always be woolen in birettas of priests and clerics of lower rank.

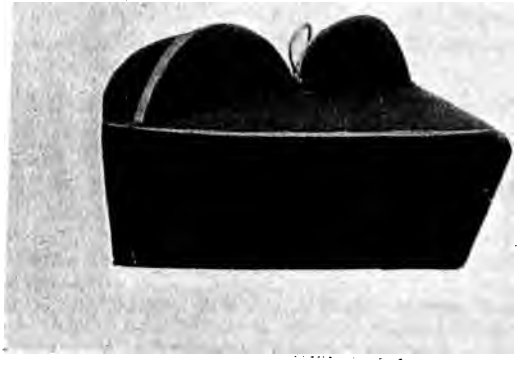
Cardinals and Bishops have the use of two birettas, one covered with silk for summer, the other covered with light cloth for winter.

All Prelates, either *di mantelletta* or *di mantellone,* wear throughout the year a biretta covered with silk.[1]

3. The color of the biretta varies according to the rank and dignity of the wearer.

[1]A biretta of velvet is in opposition to these principles, as has been already remarked.

THE ROMAN BIRETTA.



A CARDINAL'S BIRETTA.

Until the Pontificate of Leo XIII., the biretta of Cardinals was red, and that of all the other members of the clergy was uniformly black.[1]

4. However, as a large number of Bishops, Prelates and Canons had presumed to wear the purple biretta under different pretexts, Leo XIII., desirous of establishing a well-marked difference between Prelates invested with the episcopal character and those who were simply priests, granted the exclusive privilege of wearing a purple biretta to all Patriarchs, Primates, Archbishops and Bishops, no others having the privilege.[2]

The letter *"Praeclaro divinae gratiae,"* granting that favor, was issued on February 3, 1888. According to the terms of that document, the biretta is one of ordinary form, entirely purple; and no mention being made of red cords, such ornaments should not be added. In Rome, where official samples are carefully kept by hatters and tailors, these cords are unknown, and the tuft is of purple silk. From answers given by the Sacred Congregation of Rites, we gather that, if such cords are added, they must be of the same color as the biretta.[3]

As will be said when speaking of the Doctors' cap, the episcopal biretta should not be made with four horns, for, though a Bishop is a Doctor of Divinity, his purple biretta is not a sign of his theological attainments, but of his episcopal character.[4]

5. Cardinals wear a red biretta at all times, no matter what the season of the year or the liturgical occasion. The Cardinal's biretta differs from the others in that it has no tuft; at the point where the three horns meet there is a small loop of silk string.

[1] *Caer. Episc.* 1., 1., 4.

[2] Const. *Praeclaro divinae gratiae,* February 3, 1888.

[3] S. R. C., Sept. 6, 1895, *in S. Iac. de Chile.* (*Biretum formae ordinariae ac coloris violacei, cum flocculo et funiculis eiusdem coloris*—a biretta of the ordinary form, and of purple, with tuft and cords of the same color.)

[4] S. R. C., Dec. 7, 1844, *in Venusina.*—Sept. 6, 1895, *in S. Iac. de Chile.*

The biretta that Cardinals wear is not the one they received from the Pope, as a token of their dignity, immediately after their promotion to the Cardinalate. Through respect for its origin, they do not wear this biretta sent by the Pope, but place it on a credence-table in their antechamber, between two candlesticks.[1]

6. With regard to the biretta of those Prelates who are not invested with the episcopal character, new regulations have been issued by Pope Pius X. in his *motu proprio* of February 21, 1905. Speaking of the Protonotaries Apostolic of the first three classes, he says: " . . . . *gestare valent* . . . . *nigrum biretum, flocculo ornatum coloris rubini;*" ("they may wear a black biretta ornamented with a red-colored tuft").[2] As to the other Prelates, they have acquired by virtue of the same *motu proprio* the privilege of ornamenting their black birettas, with a purple tuft: " . . . . *nec alio uti colore quam violaceo in bireti flocculo.*"[3]

7. The present chapter may be closed with the following remarks:

a) When a privilege is granted to a class of dignitaries, each one of them is considered as bound to make use of the privilege; otherwise, he wrongs the body of which he is a member. Moreover, he has no right to refuse a privilege, the concession of which has been made rather to the body than to him individually.

Now, Pope Leo XIII. has granted to all Bishops the purple biretta to be worn at all times. Consequently, all Bishops are supposed to use this privilege, and to wear the purple biretta, even when wearing the black cassock or simar. The purple biretta does not necessarily

[1]BARBIER DE MONTAULT, *op. cit.*, Tom. I., pp. 232-233.—Un Evêque Suffragant, *op. cit.*, p. 5.—GRIMALDI, *op. cit.*, ch. VIII., p. 119.
[2]Constitution *Inter multiplices* (Febr. 21, 1905), nn. 16, 45.
[3]Constitution *Inter multiplices* (Febr. 21, 1905), n. 79.

require the wearing of the purple cassock. It is the only biretta granted to Bishops, and should be worn at all times.[1]

b) The lining of the biretta, though apparently a trifling matter, is, however, regulated by etiquette. A Cardinal's biretta is lined with scarlet red; and that of a Bishop, with green. Crimson red lining is reserved for the Prelates *di mantelletta.* Custom allows the Prelates *di mantellone* to use a biretta lined with purple; but the biretta of priests and ecclesiastics of lower rank should have no other lining than black.

[1]The biretta of a Bishop belonging to a Religious Order is purple, no matter what the color of his cassock.

CHAPTER XIII.

CALOTTE OR SKULL-CAP.

1. Name; Shape; Materials.—2. Cardinals.—3. Bishops.—4. Prelates.—5. Altar Boys.—6. Liturgical Use.—7. The Pope's "Camauro."

1. The skull-cap (called also *calotte* or *zucchetto*) is a small cap used by Catholic clergymen to cover the tonsure. It is called in Latin documents "*pileolus.*"

Strictly speaking, it should not be of any other material than cloth in winter and silk in summer, for all ecclesiastics, even Regulars; but, in practice, the silk calotte is permitted throughout the year.

2. Every ecclesiastic may wear a calotte; it is not reserved solely for Prelates. However, a calotte of another color than black is not permitted to priests and ecclesiastics of lower rank, as it is one of the insignia of the Prelacy.

The red skull-cap is one of the proper insignia of the Cardinalate, together with the red hat and the red biretta. And it is so exclusively reserved for Cardinals that the Pope, when granting, by special favor, to a Bishop the privilege of wearing a Cardinal's robes without making him a Cardinal, always excepts the use of the red skull-cap. Moreover, Cardinals taken from Religious Orders, whatever be the color of their cassocks, are entitled to wear the scarlet zucchetto, as well as the red hat and the red biretta, these being the proper marks of their dignity.

3. By the Brief *Ecclesiarum omnium* (June 17, 1867,) Pope Pius IX. granted to all Patriarchs, Archbishops and

SKULL CAP.

Bishops, the privilege of wearing the purple calotte, as an exclusive sign of the episcopal dignity.[1]

Soon after the Brief of Pius IX. was published, tailors and hatters, in making calottes, went beyond the concession, and began to add extra ornaments that are not mentioned in the Pontifical document. According to the official sample fixed at the time of the concession, the episcopal calotte should be entirely purple, without any addition of red cords or of red stitchings; there should be no cords, while the stitchings should be purple. The lining is of red leather.

4. Before the appearance of Pope Pius X.'s *motu proprio "Inter multiplices,"* all Prelates not invested with the episcopal character, or at least Bishops-elect, were allowed to wear only a black skull-cap; but Roman etiquette permitted that the lining be red for the calotte of the Prelates *di mantelletta,* and purple for that of the Prelates *di mantellone.* Pius X., by the above-mentioned *motu proprio,* granted to the Protonotaries Apostolic *di numero, supernumerary* and *ad instar,* a special skull-cap, black, with cords of amaranth red silk along the seams, and stitchings of the same color. By the same act, the other Prelates were conceded a like calotte, but with the said trimmings in purple.

5. The use of the calotte having been introduced for no other purpose than to cover the tonsure, in order to protect the head from cold, it follows that those who are not clerics are not entitled to wear this cap. For this reason, the custom of allowing sanctuary boys to wear the calotte has been frequently condemned by the Sacred Congregation of Rites.

6. The use of the calotte by Bishops is determined by the following rules: A Bishop is privileged to wear his skull-

[1]Leo XIII. made an exception to this rule when he conceded the use of the purple calotte to the Abbot of Solesmes and his successors forever.

cap not only at home, but also in church, even when assisting at services and celebrating Mass. He always wears it under the mitre, in order to prevent the hair from soiling the inside of the mitre.[1]

When assisting at Mass in cope, he wears the calotte all the time, except during the consecration and elevation;[2] but, when assisting at Mass in choir habit (*cappa magna, mozzetta* or *mantelletta*), he removes his skull-cap, also at the reading of the Gospel and when he is incensed.[3]

Bishops are privileged to wear the skull-cap while celebrating Mass, except from the *Sanctus* until after communion. In this case the Bishop's skull-cap is taken off his head (at Low Mass by one of his servers, at High Mass by one of the officers) after he has recited the *Sanctus*, and replaced after he has taken the ablutions.

On all other occasions, the Prelate himself should remove and put on his calotte.

The wearing of the skull-cap is never allowed in presence of the Blessed Sacrament exposed; and Prelates are directed to remove the skull-cap every time they perform some external act of private devotion, as, for instance, kissing the crucifix or the relics of a saint.[4]

The same regulations hold good for Cardinals; but Cardinals alone have the privilege of wearing the skull-cap in presence of the Sovereign Pontiff; all other Prelates remain bareheaded in his presence in sigu of obedience and respect, and even Cardinals, while bowing to him, remove their skull-caps.

7. The Pope makes use of a white skull-cap, similar in shape to that of other Prelates; but he has besides the

[1] *Caerem. Episc., passim.*

[2] S. R. C., June 14, 1845—Decemb. 5, 1848.

[3] S. R. C., May 20, 1890.

[4] A Bishop should not wear the skull-cap while imparting the blessing with a relic of the True Cross.

THE POPE'S "CAMAURO."

privilege of wearing a cap special to him, called in Italian "camauro." The material for this cap is red velvet, with a border of ermine. During the octave of Easter, the red camauro is replaced by one of white damask. This cap has probably retained the primitive shape of the biretta. This would explain why the Pope does not make use of a biretta like other members of the Prelacy and clergy.[1]

[1]Cfr. the interesting study of Mgr. A. BATTANDIER in the "Annuaire Pontifical" for 1901, pages 76 *et seq.*

CHAPTER XIV.

STOCKINGS.

1. Two Different Sorts of Prelatical Stockings.—2. Ordinary Stockings.—3. A Sign of Prelacy.—4. Altar Boys.—5. Liturgical Stockings.—6. Where and When to Put Them On?

1. There are two kinds of prelatical Stockings:

The *ordinary stockings,* worn by Prelates in their daily life, which are of a color significative of the Prelate's rank, and the *liturgical stockings,* worn by Bishops, and other Prelates having the privilege of the *pontificals,*[1] when they celebrate the solemn Pontifical Mass.

2. The ordinary stockings are knit of black, purple, red, or white silk, each Prelate wearing stockings that match the color of his choir cassock. Therefore, the Pope's stockings are white; the Cardinals', red; Bishops' and Prelates *di mantelletta's,* purple; other members of the clergy wear black. Prelates belonging to Religious Orders wear stockings of the same color as their cassocks.

Formerly, the color was changed, like that of the cassock, according to the liturgical season; but the present etiquette prescribes the wearing of the same color in stockings throughout the year.[2]

[1]The "pontificals" are marks of dignity that Cardinals and Bishops use when officiating at solemn High Mass. These are the stockings, sandals, ring, gloves, pectoral cross, mitre, crosier, tunics, hand-candlestick and gremial.—*Cfr.* VIGOUREL-NAINFA, *A Synthetical Manual of Liturgy,* pp. 57, 58.

[2]BARBIER DE MONTAULT, *op. cit.,* Tom. I., pp. 61, 62.—On Good Friday, Cardinals are directed to wear purple stockings, and all other Prelates, black.—BATTANDIER, *Annuaire Pontifical* (1903), p. 361.

These stockings regularly cover the feet and the legs up to the knees, and are fastened above or below the knee with a garter; but, as it is very inconvenient to wear them under the "pantaloon," they may be substituted, in this country, by socks of the same material and color.

3. Purple or red stockings are, among the clergy, a mark of Prelacy. Therefore, no ecclesiastic who is not a Prelate has any right to wear other stockings than black; unless he has obtained a personal privilege, as is the case for certain Chapters in Europe.[1]

4. Though altar boys are vested in red or purple cassocks, they are not entitled to wear stockings of these colors under the pretext of matching the different parts of their church dress. If special stockings are given them for their functions in church, these stockings should be black. The same rule applies to all who wear a purple cassock as a livery-dress, including the Prelates *di mantellone.*[2]

* * *

5. Liturgical stockings are those prescribed by the Rubrics and the Ceremonial of Bishops for the celebration of Pontifical High Mass.[3] They differ from ordinary stockings, because they have preserved the antique form of stockings.

They are made of silk material, not knitted, but woven, and their color is the one required by the office of the day, white, red, green, or purple.[4] Such stockings are not used at Requiem Mass.[5]

[1]S. R. C., April 11, 1840.—S. C., Bish. and Reg., 1848.—Brief of Gregory XVI., June 8, 1841, etc.

[2]Clement VIII. granted to the Prelates *di mantellone* the privilege of wearing purple stockings outside of Rome.

[3]*Caer. Episc.* I., x., 2.—II., viii., 7.—Rubric of the Missal.

[4]PIUS VII.'s Const. *Decet Rom. Pont.* (1823).

[5]*Caer. Episc.* II., xi., 2.

All who, in virtue of their Orders, or by special privilege, are entitled to celebrate Pontifical High Mass, wear these stockings. Those of the Pope and Cardinals may be embroidered with gold. Those of Archbishops, Bishops, Protonotaries Apostolic *di numero* and *supernumerary,* are made of plain silk and bordered with a gold strip.[1] Those of the Protonotaries *ad instar,* of Abbots, Canons, etc., may be trimmed with a strip of yellow silk only.[2]

The Prelate, while vesting for Pontifical Mass, puts on these stockings over his ordinary stockings or socks, and has them fastened to his leg with a ribbon or silk string fixed at the top of each stocking. As nothing is prescribed concerning the height of these stockings, they may be made hardly higher than ordinary socks, which makes them easy to wear with the "pantaloon."

5. Cardinals, Prelates invested with the episcopal character, Abbots and the seven Protonotaries Apostolic *di numero,* put on the liturgical stockings at the throne or at the faldstool, while reciting the prayer "*Calcea, Domine, pedes meos* . . . ."[3]

Prelates, Canons and other ecclesiastics who may have received the privilege of celebrating Pontifical High Mass, are not permitted to put on their liturgical stockings at the faldstool, but only in the sacristy.[4]

[1]BARBIER DE MONTAULT, *op. cit.,* Tom. II., p. 263.—PIUS X.'s Const. *Inter multiplices* (1905), n. 27.
[2]PIUS X.'s *Const. cit.,* n. 47.
[3]Rubric of the Missal.
[4]PIUS VII.'s Const. *Decet Rom. Pont.* (1823).

PONTIFICAL STOCKING.

CHAPTER XV.

SHOES.

1. Ecclesiastical Shoes.—2. Cardinals' Shoes.—3. The Pope's Slippers.—4. Liturgical Sandals.—5. Cross on the Upper of Sandals.—6. Liturgical Stockings and Sandals go together.—7. Where and When to Put Them On.

1. Ecclesiastical shoes can hardly be worn in this country, as long as our civilian dress remains as it is. These shoes are shaped like those which we see in paintings and engravings that show the dress of the beginning of the last century—a low shoe with a large buckle in front.[1]

Shoes of this kind, according to Roman etiquette, should be worn by all members of the clergy, and by those who have to discharge any ecclesiastical functions in church, as chanters, sacristans, etc.

The buckles of the shoes, for the inferior members of the clergy and the officers of the church, are made of polished steel; and for priests, monks, and Prelates belonging to Religious Orders, of silver. Gold or gilded silver buckles are reserved for secular Prelates.[2]

2. The Cardinals' ordinary shoes are black, with a red border. When a Cardinal vests in his red cassock and cappa magna, he may wear shoes of red leather. Etiquette

[1] BARBIER DE MONTAULT, *op. cit.*, Tom. I., p. 69.—Prelates might wear such shoes when attending ceremonies, or when going to church to pontificate. Some of our Bishops do so, and this practice is quite generally followed in Great Britain, Ireland and Germany.

[2] BARBIER DE MONTAULT, *loc. cit.*

prescribes it at Rome on solemn occasions, for instance, when Cardinals attend solemn Pontifical chapels or consistories.[1]

3. It is well known that the Pope wears for every-day shoes, red, thin-soled and flat-heeled slippers, made of cloth or silk, according to the season. On the vamp of these shoes a gold cross is embroidered, which faithful Catholics, admitted to a private audience, kiss after having made three genuflections, according to etiquette.

* * *

4. A few principles must here be laid down concerning pontifical sandals (*sandalia, compagi*). These are the footwear used at Pontifical High Mass by Bishops and all who have, by law or special concession, the privilege of using the "pontificals."[2]

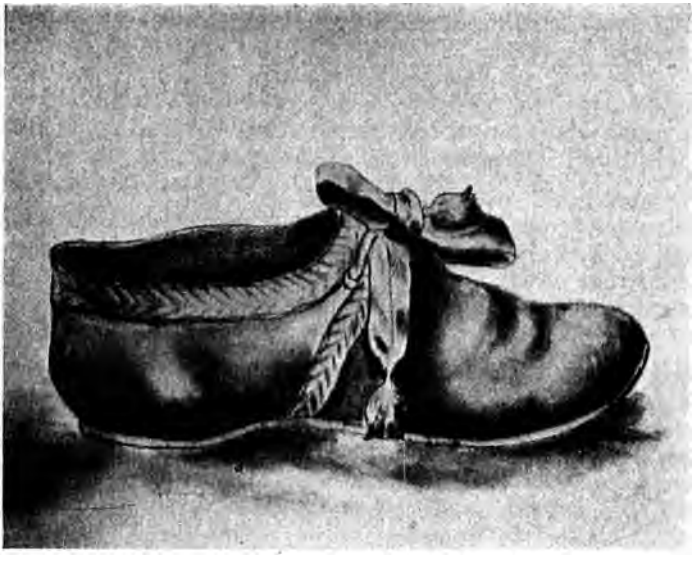
The shape of these sandals is that of low shoes, with a thin sole and a flat heel. They would be even more correct, and more in conformity with etiquette and tradition, if they had no heel at all. They are fastened with silk ribbons or strings, to the end of which are attached small gold tassels if the Prelate is a Cardinal, a Bishop, or a Protonotary Apostolic *di numero* or *supernumerary;* tufts or tassels of silk, if he is of a lower rank.

The Rubric prescribes that the color of the sandals should match that of the vestments, that is the color required by the office of the day; but at Requiem Masses the officiating Prelate does not wear the sandals.

These sandals should be made of silk; no Prelate is allowed sandals of velvet or of gold cloth, and the Pope

[1]BARBIER DE MONTAULT, *op. cit.*, Tom. I., p. 70.—MARTINUCCI, *op. cit.*, Book V., p. 505.

[2]*Caer. Episc.* II., viii., 7.—Rubric of the Missal.—Pontifical, *De ordin. conf.*



PONTIFICAL SANDAL.

and Cardinals alone have a right to wear sandals embroidered with gold or silver. Bishops and the Protonotaries Apostolic *di numero* and *supernumerary* may wear sandals bordered with a gold or silver strip;[1] but other Prelates who may have the privilege of the "pontificals" should wear sandals with no other ornament than a border of yellow silk.

5. We sometimes see Cardinals and Bishops wearing sandals with a gold cross embroidered on the upper; and even some handbooks dealing with liturgical matters seem to give this practice as legitimate; but it is a usurpation or a mistake against which all serious authors protest; the cross embroidered on the sandals being a special and personal privilege of the Sovereign Pontiff.[2]

6. The pontifical sandals, as well as the liturgical stockings, are to be used only at High Mass pontifically celebrated; they go together and are prescribed by the same Rubric. A Prelate is no more permitted to waive this Rubric under the pretext of simplicity, than to celebrate Mass without the proper vestments.

7. The privilege of putting on the stockings and sandals at the throne or at the faldstool belongs to the Pope, Cardinals, Bishops, Abbots and the seven Protonotaries Apostolic *di numero*. The other Protonotaries, Prelates, Canons, etc., who may have been granted the privilege of the "pontificals," must put on their sandals in the sacristy.[3]

There is only one prayer to be said by the Prelate while putting on his stockings and sandals, the prayer "*Calcea, Domine, pedes meos . . .*" It is not required to repeat it twice.[4]

[1]PIUS X., Const. *Inter multiplices* (1905), n. 27.

[2]All authors *in loco.—Cfr.*, especially MARTINUCCI, *op. cit.*, Book VI., Appendix, p. 548, note (b).

[3]PIUS VII., Const. *Decet Rom. Pont.* (1823).—PIUS X., Const. *Inter multiplices* (1905), n. 27, 47.

[4]*Caer. Episc.* II., viii., 7.—Rubric of the Missal.

PART III.

SOME OTHER ARTICLES PERTAINING TO THE PRELATIAL DIGNITY.

CHAPTER I.

PECTORAL CROSS.

1. Etymology.—2. Two Different Pectoral Crosses.—3. Ordinary Cross.—4. Pontifical Cross.—5. Use of the Pontifical Cross.—6. Canons.

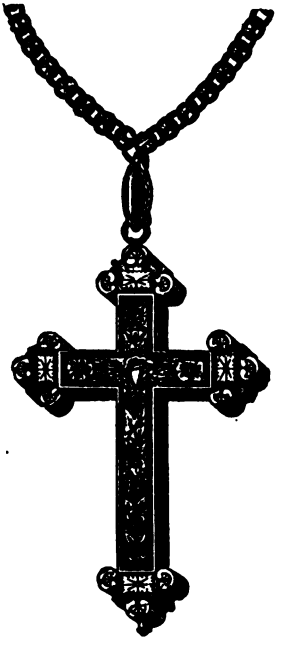
1. The *pectoral cross* derives its name from *pectus* (breast), because it is worn hanging over the breast. It is a mistake to call it "pastoral cross," as is sometimes done. This expression is incorrect, because the pectoral cross is not a sign of jurisdiction, as might be implied by the term "pastoral," but a sign of order.[1]

2. There are two different sorts of pectoral crosses, the *ordinary cross* and the *pontifical cross,* the former being worn in ordinary daily life, the latter in the ceremonies of the Church, and especially in the celebration of solemn Pontifical High Mass. Very often, this distinction is not strictly observed in practice, Bishops using the same cross both in their daily life and in

[1]We read in certain old ceremonials that a Bishop, outside the limits of his jurisdiction, should conceal his pectoral cross. This is a mistake. The pectoral cross is a sign of order, not of jurisdiction. At the Vatican council, Pope PIUS IX. ordered the Bishops to wear ostensibly their pectoral crosses even in his presence. "*Fuori le croci!*" he said, when noticing that some Bishops concealed their pectoral crosses, as he entered the hall where they were assembled.

church. In Italy, France, Ireland, Germany, England, etc., this distinction is generally observed.

3. It is now the universal practice to wear the ordinary pectoral cross suspended at the neck with a gold chain. It should be simple, without precious stones, and it is not necessary that it contain relics of martyrs. It must be of Latin form, that is the upper part and the arms of equal length, and the lower part longer. An exception is made in favor of the Archbishop of Armagh, "Primate of All Ireland," and the Patriarch of Lisbon; both are entitled, in virtue of an immemorial custom, to wear a pectoral cross with a double traverse. Other Prelates wear a similar cross, but their right to do so is not officially recognized.[1]



Ordinary Pectoral Cross.

The ordinary pectoral cross may be worn over the civilian dress and over the cassock and simar; it is also tolerated over the mantelletta and mozzetta; but, in spite of a very general practice, no pectoral cross is permitted to be worn over the cappa magna.[2]

All Prelates invested with the episcopal character are free to wear the ordinary pectoral cross;[3] also Abbots, in virtue of an immemorial custom;[4] and, by a spe-

[1] *Annalecta iuris pontificii*, 1896, col. 344.
[2] BARBIER DE MONTAULT, *op. cit.*, Tom. I., p. 408.
[3] MARTINUCCI, *Man. Caer.*, Book V., ch. IV., n. 10.
[4] FERRARIS, *Bibliotheca canonica*, art. ABBAS.

cial grant of Pope Pius X., Cardinals who have not received the episcopal consecration.[1]

* * *

4. While the ordinary cross may be worn by Bishops and some Prelates in daily life; the *pontifical cross* is re-

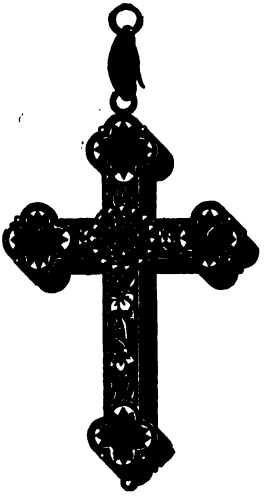
A Prelate wearing the Pectoral Cross suspended from a cord.

served for church ceremonies and especially for the celebration of Pontifical High Mass, and as such, is permitted not only to Bishops, but to all who have received the privilege of officiating in the *pontificals*.

[1] *Motu proprio* of PIUS X. (May 25, 1905).—A. BATTANDIER, *Annuaire Pontifical*, 1906, p. 156.

This includes, besides Bishops, Cardinals, Protonotaries Apostolic, mitred Abbots and a great number of Canons.

The pontifical cross is suspended from a rather heavy cord, which may be fitted around the neck with a slide, and from the end of which hangs a tassel over the back. This cord is of gold for the Pope, Cardinals and Patriarchs; of green silk, entwined with gold[1] for Archbishops, Bishops, Prelates *nullius* and Abbots General; of red silk, entwined with gold, for Protonotaries Apostolic *di numero*;[2] of plain red silk for Protonotaries Apostolic *supernumerary*;[3] and of purple silk for Protonotaries Apostolic *ad instar*.[4] For Canons, the color is determined in each case by the indult of concession; generally it is black, entwined with gold. For the pontifical cross of simple mitred Abbots, the color of the cord is determined by the traditions of the Order.



Pontifical Pectoral Cross.

The pontifical cross is of Latin form; it must be hollow, for the prayer recited by the Prelate, when he puts it on, supposes that it contains relics of Saints, ". . . *hanc crucem sanctorum tuorum reliquiis refertam.*"[5] Through respect for these relics, and on account of the solemn occasions on which this cross is used, it is made of gold. That of the Pope, Cardinals, Bishops and Prelates *nullius*, may be studded with diamonds and other precious stones; that of Abbots and Protonotaries Apostolic

[1] MARTINUCCI, *Man. Caer.*, Book V., ch. I., p. 6.
[2] Const. *Inter multiplices* (1905), n. 8.
[3] *Const.* cit., n. 27.
[4] *Const. cit.*, n. 47.
[5] Rubric of the Missal.

di numero should be adorned with one gem only (*cum unica gemma*).[1] Other Prelates and Canons, who are privileged to pontificate, wear a cross of plain gold.[2]

5. The Ceremonial of Bishops and the Rubrics of the Missal prescribe that the Prelate put on the Pontifical cross over the alb, after having put on the cincture, and before taking the stole. It is precisely on account of the pectoral cross that the Prelate does not cross the stole over his breast. If he had to say Mass and had not at hand his pectoral cross, he should wear the stole crossed, as simple priests do.

The Sacred Congregation of Rites several times forbade the wearing of the pectoral cross, and even of the very tassel of the cordon, over the chasuble.

Protonotaries Apostolic, when they come to church for the sake of celebrating Pontifical Mass, may wear the pectoral cross over the *mantelletta.*[3]

6. The privilege of the pectoral cross has been granted to a certain number of Chapters, both in Italy and elsewhere. Moreover, when a Chapter is favored with the concession of the *pontificals,* the *indult* always determines the time, circumstances and right of using them, and the "Ordinary" has the duty to prevent the express terms of the *indult* from being exceeded.

[1]*Const. cit.,* n. 8.—Some ceremonials teach that Cistercian Abbots should use pectoral crosses of wood; but this is against the universal practice of the Church and the real traditions of the Order.

[2]*Const. cit.,* n. 27 and 47.

[3]Const. "*Inter multiplices*" (Feb. 21, 1905), n. 7, 26, 46, 47.

CHAPTER II.

RING.

1. Who Has the Right to Wear a Ring?—2. Different Sorts of Rings.—3. Pope.—4. Cardinals.—5. Bishops.—6. Abbots.—7. Prelates.—8. Canons.—9. Doctors.—10. Hand-Kiss.

1. The ring, symbolizing the spiritual marriage of a Bishop and his church, has always been considered as one of the principal insignia of the episcopal rank.[1]

However, the privilege of the ring has been granted to other dignitaries not invested with the episcopal character, namely, Cardinals, Abbots,[2] Roman Prelates,[3] Canons[4] and Doctors.[5]

By all these dignitaries, the ring must be worn on the ring-finger of the right hand.

2. Let us first distinguish three classes of ecclesiastical rings, viz.: *Pontifical, Gemmed* rings, and *Simple* rings.

Pontifical Ring.

The *pontifical ring,* denoted as *Annulus cordis* by the Rubric of the Missal, is the one used for the celebration of the solemn Pontifical Mass. It should be large

[1]PONTIF. ROM., *De Consecratione electi in Episcopum.*

[2]Several bulls of Pope URBAN II. (eleventh century).

[3]S. R. C., March 3, 1674, etc.—Const. *Decet Rom. Pont.*—Const. *Apostolicae Sedis.*—Const. *Inter multiplices,* etc., etc.

[4]In Italy, almost all Canons wear a ring.

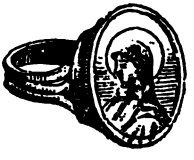
[5]S. R. C., May 23, 1846, etc.—A. BATTANDIER, *Annuaire Pontifical* (1906), pp. 449, seq.

enough to be put on easily over the gloved finger,[1] and ornamented with a beautiful large stone.

The *gemmed* (or *ordinary*) *ring* is the one habitually worn by Bishops and Prelates. It is adorned with a simple gem, or with a large stone surrounded by brilliants, according to the rank of the dignitary.

The *simple ring* is one without gem, having a plain gold bezel, on which a coat-of-arms or initials may be carved, that it may be used as a seal. Such is the Doctors' ring given by the Roman Universities.[2]

The *Ceremonial of Bishops* and the *Pontifical* suppose that Prelates wear several rings: *"Extractisque . . . annulis, lavat manus."*[3] *"Depositis annulis et chirothecis, larat manus, reassumit annulos . . ."*[4] And though the present discipline is in favor of only one ring, there is no written law opposed to the quoted passages of the *Ceremonial* and *Pontifical.*



The Pope's ordinary ring adorned with a cameo.

3. The Pope makes use of the pontifical ring when he officiates at solemn High Mass. His ordinary ring is adorned with a *cameo* or carved gem, which is the Pope's exclusive privilege.[5]

Another ring, peculiar to the Pope, is the *Fisherman's ring,* with which the Briefs are sealed. This ring has a large bezel on which is engraved a figure of St. Peter fishing, with the name of the reigning Pope in this form: PIUS X. PONT. MAX. This ring is put on the Pope's finger

[1] *Caer. Episc.* II., viii., 11.

[2] BARBIER DE MONTAULT, *op. cit.,* Tom. I., p, 159.—A. BATTANDIER, *Annuaire Pontifical* (1906), p. 449.

[3] *Caer. Episc.* II., viii., 10.

[4] Roman Pontifical, *De ord. confer.*

[5] BARBIER DE MONTAULT, *op. cit.,* Tom. I., p. 161, n. 6.

as soon as he accepts his election to the Papacy; then, he immediately takes it off and gives it to the Master of Ceremonies, to have his new name engraved on it. The *Master of Chamber* is entitled to keep this ring, which is the Pope's private seal. But the *Secretariate of Briefs* has a duplicate of it, so that the ring kept by the Master of Chamber is seldom used.[1]

The Ring of the Fisherman.

Impression of the Fisherman's Ring (actual size).

On the Pope's death, the Fisherman's ring is solemnly broken.[2]

4. The Cardinals, besides the pontifical and ordinary rings, have a peculiar one, which they receive from the Pope when promoted to the Cardinalate. This ring is adorned with a sapphire (a stone reserved for Cardinals) and has the arms of the Pope engraved inside.

A Cardinal's Ring.

(Note the coat-of arms of the Pope engraved inside.)

This ring is furnished by the *Propaganda,* to which the newly-promoted Cardinal must pay 600 *scudi* (about 3,000 *lire,* or $600), whereby he acquires the right of making his will. Otherwise, his property is inherited by the *Reverend Apostolic Camera.*[3]

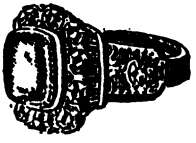
When a Prelate, having already the right to wear a ring, is created Cardinal, Roman etiquette prescribes that he

[1]BARBIER DE MONTAULT, *loc. cit.*—GRIMALDI, *op. cit.*, ch. IV., p. 49; ch. XXVII., p. 471.

[2]FERRARIS, *Bibliotheca*, art. *Annulus* (4).

[3]BARBIER DE MONTAULT, *op. cit.*, Tom. I., p. 162.

take off his ring and remain without one till he receives from the Pope a Cardinal's ring.[1]


A Bishop's ordinary ring.

5. Bishops, in virtue of their consecration, wear the pontifical ring when they officiate vested in their pontificals. In ordinary life, they wear a ring adorned with a large stone surrounded by brilliants. This stone may be of any kind, except sapphire, which is reserved for Cardinals.

6. Abbots have the same rings as Bishops, except that the ordinary ring has but a single gem.[2]

7. Besides all these dignitaries, two classes of Roman Prelates are entitled to wear the ordinary ring. These are the seven Protonotaries Apostolic *di numero* and the Abbreviators of the Major Park, but the ring which they are privileged to wear has but one stone, *"cum unica gemma."*[3] The seven Protonotaries Apostolic *di numero* wear also the pontifical ring when they officiate in their pontificals.[4] The Protonotaries Apostolic *supernumerary* and *ad instar* use the pontifical ring when they celebrate Pontifical Mass; but they are not habitually allowed to wear a ring.[5]

8. Canons must follow the rules laid down by the indult granting them the favor of wearing the ordinary or pontifical ring.

9. According to Roman usage, Doctors have the right to wear a ring. Ordinarily the ring delivered by the

[1]BARBIER DE MONTAULT, *loc. cit.*—*"Et notandum quod novi Cardinales, etiamsi antea erant praelati, non debent portare annulos antequam habeant annulum a Summo Pontifice"* (*Rom. Cerem*). This regulation applies only to Prelates living in Rome at the time of their appointment as Cardinals.

[2]Decrees of ALEXANDER VII. and BENEDICT XIV.—PIUS VII., *Const. Decet Romanum Pontificem* (1823).

[3]PIUS X. Const. *Inter multiplices* (1905), n. 4.

[4]PIUS X. *Const. cit.*, n. 5.

[5]PIUS X. *Const. cit.*, n. 27, 31, 47, 49.

Roman Universities is of plain gold, with the word "ROMA" engraved on the bezel. But this is only a local custom. No written law, custom or ceremonial prohibits Doctors from wearing a more elaborate ring, adorned with one or several gems.[1]

The use of a Doctor's ring is strictly reserved for civil life, teaching, and academic solemnities. The Sacred Congregation of Rites has frequently forbidden the use of the doctoral ring during ecclesiastical ceremonies, even in the celebration of Low Mass.[2]

We may remark here that a Protonotary Apostolic *ad instar,* though not granted a ring as Prelate, may, however, wear one as Doctor.[3]

10. With regard to kissing a Bishop's hand, it is to be noted that it is the ring, and not merely the hand of the Bishop, which is kissed, his ring being the symbol of his close union with his church,[4] as well as the sign of his authority.

Should one bend the knee when kissing a Bishop's ring? Yes, if the Bishop is within the limits of his own diocese, as it is an acknowledgment of his jurisdiction as *Ordinary.* Outside of his own diocese, etiquette requires that he should only allow a low bow due to his character as a Bishop.

According to principles frequently laid down in this manual, it is proper to bend the knee to a Cardinal everywhere, to an Archbishop in his province, and to an Abbot in his monastery.

[1]Mgr. BATTANDIER, *Annuaire Pontifical* (1906), p. 449.

[2]S. R. C., May 22, 1612—February 13, 1625—Nov. 20, 1628—May 23, 1846—June 30, 1880, etc.

[3]All Protonotaries Apostolic are Doctors.

[4]PONTIFICALE ROMANUM, *De Consecratione electi in Episcopum.*—DURANDUS MIM., *Rationale,* Book III., ch. XIV.—HONORIUS AUG., *Opera liturgica,* Book I., ch. 216 (in MIGNE P. L., vol. 172, col. 609).

CHAPTER III.

MITRE.

1. History.—2. Shape.—3. Kinds of Mitres.—4. Incorrect Expressions.—5. An Abuse.—6. Deceased Prelates.—7. Mitre of Eastern Bishops.

1. There is no documentary evidence that the mitre was in general use before the tenth century. Before that time, it seems to have been the special headdress of the Pope and of the principal members of the clergy of Rome. In the eleventh century, certain Popes began to grant the privilege of wearing the mitre to Bishops whom they intended to honor in some special manner.[1] But the mitre does not appear in history as one of the episcopal insignia before the twelfth century. From that time on, Bishops are always represented as wearing the mitre; the bronze doors of the Cathedral of Benevento, which were wrought about 1150 A. D., represent, among other subjects, the Archbishop of that city with his twenty suffragan Bishops, all wearing the mitre.

Abbots adopted the mitre in the same century,[2] in spite of the objections of some rigid observants, like St. Bernard, who inveighed against the wearing of this new ornament by Abbots, as breathing worldly vanity. But these pious protests were of no avail, and, very shortly after St. Bernard's death, the wearing of the mitre became the privilege of Abbots as well as of Bishops.

[1] ST. LEO IX. in 1049, gave the "Roman mitre," with the title of Primate, to EBERHARDT, Archbishop of Treves. This is the first instance known of the concession of the mitre. Some other instances are recorded before this, but the texts which mention them are of doubtful authenticity.

[2] According to MABILLON, the first concession of the mitre to an abbot was made by ALEXANDER II. in 1061; this abbot was ELGESINUS, Abbot of St. Augustine's, Canterbury; but there are instances of earlier concessions.

2. The essential parts of the mitre are two flat pieces terminating in point, sewed together at the lower part of their lateral sides; with two flaps, called "fanons," meant to fall from it behind over the shoulders of the wearer. Originally these "fanons" may have been strings or strips destined to secure the mitre on the head of the Prelate by being tied under the chin.

Artists and manufacturers of ecclesiastical vestments often lose sight of the traditional ornamentation of the mitre, which should essentially consist of two bands called respectively *circulus* and *titulus*. The *circulus* is a band which encircles the lower part of the mitre, so as to form a crown around the forehead of the Prelate; the *titulus* is the band which is perpendicular to the *circulus*.[1] Often, though incorrectly, a cross, or floral designs are embroidered on mitres instead of these traditional bands. In the last quarter of a century, there has been a universal movement towards the revival of the graceful shape and decoration of the medieval mitre. The figures which illustrate this chapter show the pentagonal shape and the *circulus* and *titulus* of the medieval mitre. The mitre thus shaped was the only one in use until the end of the sixteenth century; at that time, a new form of the mitre crept into use, and was soon pretty generally adopted; it is what is known as the "seventeenth century mitre," or "Italian mitre." It is ogival in shape, a cubit long, and the *titu-*

Mitre. (Note the *titulus*, the *circulus* and the arms of the Prelate embroidered on the *fanons*.

[1] CAHIER *et* MARTIN, *Nouveaux Mélanges d'Archéologie* (Décoration d'églises), p. 1, seq.—BATTANDIER, *Annuaire Pontifical* (1900), p. 185.

lus and the *circulus* are in most cases omitted. This high mitre is not only ugly and out of proportion, but is heavy and inconvenient to wear. These defects have prompted many Prelates to revert to the pre-renaissance form of the mitre, the "low mitre," as it is called, which is more traditional in its shape and decoration, much less heavy, and perfectly secure on the head.

3. There are three kinds of mitres—*mitra pretiosa, mitra auriphrygiata,* and *mitra simplex.*[1]

The precious mitre (*mitra pretiosa*), as its name indicates, should be as richly adorned as possible. It is made of fine white silk or silver cloth tastefully embroidered with silk and gold, and may be studded with precious stones. On its "fanons," which end in gold tassels or fringes, the coat-of-arms of the Prelate should be embroidered in proper colors.

The orphreyed mitre (*mitra auriphrygiata*) is less rich than the *mitra pretiosa.* According to the etymology of its name, this mitre should be "embroidered with gold." Since the eighteenth century, custom seems to have prevailed to make it of plain gold cloth; but many Prelates have recently come back to the old "*auriphrygiata,*" and wear it as a white silk mitre, with the titulus and circulus "appliqué" or embroidered with silk and gold.

The simple mitre (*mitra simplex*) is entirely white, made of silk or linen cloth, without embroidery, and its fanons terminate in red fringes. The simple mitre of the Pope is of silver cloth, bordered with a strip of gold. This style of mitre is a special privilege of the Sovereign Pontiff, which no other Prelate is ever allowed to wear. The simple mitre of Cardinals and Bishops is of white damask. Abbots, Protonotaries and Canons, who have the privilege of the pontificals, should use a simple mitre of

[1] *Caer. Episc.* I., xvii., 1.

"MITRA PRECIOSA."

linen.[1] The mitre of linen is the only one allowed to Bishops when they dress in their pontificals in presence of the Pope; on such occasions, the simple mitre worn by Cardinals is the mitre of white damask.[2]

Sometimes the Ceremonial of Bishops designates the orphreyed mitre as "mitra simplex," and the simple mitre as "mitra simplex alba;" but, in both cases, the style designated is made clear by the context.

Cardinals and Bishops may make use of the three kinds of mitres, according to the directions given by the Ceremonial.[3] Abbots are entitled to use only two mitres—the *auriphrygiata* and the *simplex alba*,[4] unless they have been granted a special privilege; and the same regulations must be observed by the seven Protonotaries Apostolic *di numero*.[5] By his constitution *Inter multiplices*, Pius X., granted to the Protonotaries Apostolic *supernumerary* the privilege of wearing a special mitre, which corresponds to the "auriphrygiata" of higher Prelates; this mitre is made of white silk, bordered with gold, and its fanons end in gold tassels or fringes. It is worn by the Prelate at such times as the Ceremonial directs the Bishop to put on the precious mitre.[6]

The Protonotaries Apostolic *ad instar participantium* are entitled to wear only one mitre, the simple mitre of white damask without any embroidery, the fanons of which end in red fringes.[7]

[1]This is the general rule; but there are many exceptions to it, as is indicated further.

[2]The color of the mitre is now invariably white (gold cloth standing for white). There are instances of mitres of different colors, proving that the present discipline on this point was not so strictly adhered to in ancient times.—Cfr. WOODWARD, *Ecclesiastical Heraldry*, p. 68.—BATTANDIER, *Annuaire* (1900), pp. 186-7—(1901), pp. 162-3.

[3]*Caer. Episc.* I., xvii., 2, 3.

[4]Cap. *Ut Apostolicae*, De privilegiis, in 6°.—S. R. C., July 20, 1660.

[5]PIUS X. Const. *Inter multiplices* (1905), n. 9.

[6]PIUS X. *Const. cit.*, n. 27.

[7]PIUS X. *Const. cit.*, n. 47.

4. From the above principles it follows that the mitre does not exclusively belong to Bishops; therefore, expressions in which the word "mitre" is taken figuratively for "episcopate" or "diocese" are incorrect; it can not mean "episcopate," because the mitre is not a sign of order; or, "diocese," because it is still less a sign of jurisdiction.

A Greek Bishop vested in his pontificals.

5. Another abuse, which is quite common in Europe—but fortunately is almost unknown in this country—consists in wearing the mitre, instead of the biretta, as a complement of the choir dress; while the mitre should be

worn only when the Prelate is "paratus," that is, clad in his pontificals.[1]

6. All Prelates who are entitled by law to wear the mitre—Cardinals, Bishops and Abbots—should be buried with the mitre on; those who wear it by general or special privilege, as Prelates and Canons, should not be laid out and buried with the mitre on, but with the biretta.[2]

7. The mitre of Oriental Bishops is very different from that worn by the Prelates of the Western Church, for it looks like an Imperial crown. This shape, which is universal in the Eastern rites, is very ancient, as we find it mentioned in the writings of Sophronius, Patriarch of Jerusalem, who died in 638. Some Oriental rites, however, have given up the use of the Eastern mitre and adopted the Occidental; such are the Maronites, Copts and Syrians. Among Armenian Bishops, there is no uniformity of usage on this point; some wearing the Latin mitre, while others remain faithful to Oriental traditions.[3]

[1] *Caer. Episc.* II., 1., 4.—II., viii., 21.—Roman Pontifical, *passim.*—In some cases, the Bishop may wear the mitre without being vested in his pontificals; it is when he performs consecrations without solemnity, or when administering confirmation privately.

[2] See chapter VIII., of the same part.

[3] BATTANDIER, *Annuaire Pontifical* (1900), pp. 198-9.

CHAPTER IV.

CROSIER.

1. Description.—2. Use.—3. Crosier of Eastern Bishops.

1. The crosier or pastoral staff (*baculus pastoralis*) is an ecclesiastical ornament which symbolizes the pastoral authority of Bishops and Abbots. Its symbolical meaning was felt very early in the history of the church, but its real origin is probably to be traced back to the ordinary walking sticks, which the Apostles used in their long journeys.[1]

The crosier consists of a long staff, curved at the top, and pointed at the bottom. When not in use, it may be divided into sections and kept in a box.[2]

According to strict etiquette, the crosier should be of gold or gilt silver for Cardinals and Patriarchs, and of silver for Bishops and Abbots;[3] but this point of discipline is hardly ever observed, and most crosiers are more modestly made of gilded brass.

Some authors say that the Abbots belonging to the Order of the Reformed Cistercians (Trappists) should make use of a crosier of wood; but this is an exaggeration of severity, peculiar to one branch of the Order, which

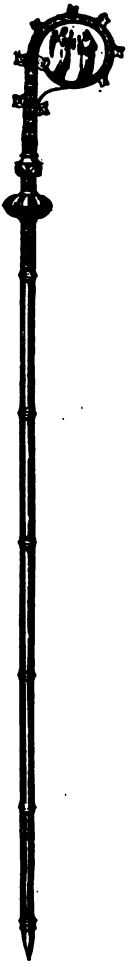
[1]P. MORRISROE, *Crosier* (in *Catholic Encyclopedia*, IV., 515-6).—W. SMITH and S. CHEETAM, *Dict. of Christian Antiq.*, art. *"Pastoral Staff."*

[2]The form, use and symbolical meaning of the crosier are indicated in the following mnemonic verses:

In baculi forma, praesul, datur haec tibi norma,
Attrahe per curvum, medio rege, punge per imum;
Attrahe peccantes, rege justos, punge vagantes;
Attrahe, sustenta, stimula; vaga, morbida, lenta.

(Cap. *Cum venisset.* De Sacra unct.)

[3]BARBIER DE MONTAULT, *Le costume et les usages ecclésiastiques*, II., 308.



Crosier.

has no foundation in the general law of the Church or even in the traditions of the Cistercian Order; St. Bernard, the great Cistercian Abbot, founder of Clairvaux, and a strong supporter of the old monastic discipline, made use of a metallic crosier.

2. Cardinal-Bishops, Cardinal-Priests, Prelates invested with the episcopal character, and Abbots, are entitled by law to use the crosier; and Abbesses have pretty generally usurped the same privilege. Other Prelates, who may have been granted the use of the pontificals, are not allowed that of the crosier, unless an individual exception is made, as was the case for the celebrated Mgr. de Ségur.[1]

Early monuments testify that, up to the tenth century, the Roman Pontiff made use of the crosier like other Bishops. How this practice ceased is not known; but it was soon forgotten, and legendary as well as symbolical reasons were ventured in order to explain the present-day usage. One of the most commonly found is that the curved top of the crosier is a symbol of a limited jurisdiction, and, therefore, can not suit the Pope, whose jurisdiction is universal.[2]

[1]Marquis de SÉGUR, *Vie de Mgr. de Ségur*, I., 280.

[2]Another well known reason is thus given by Pope INNOCENT III.: "The Roman Pontiff does not use the pastoral staff because St. Peter the Apostle sent his staff to Eucharius, the first bishop of Treves, whom he appointed with Valerius and Maternus to preach the Gospel to the German race. He was succeeded in his bishopric by Maternus, who was raised from the dead by the staff of St. Peter. The staff is, down to the present day, preserved with great veneration by the church of Treves."—(INNOCENT III., *De Sacro Altaris Mysterio*, I., 62.—MIGNE, P. L., ccxvii., col. 796).—St. Peter must have repeated more than once the sacrifice of his pastoral staff, for several places claim to have it.

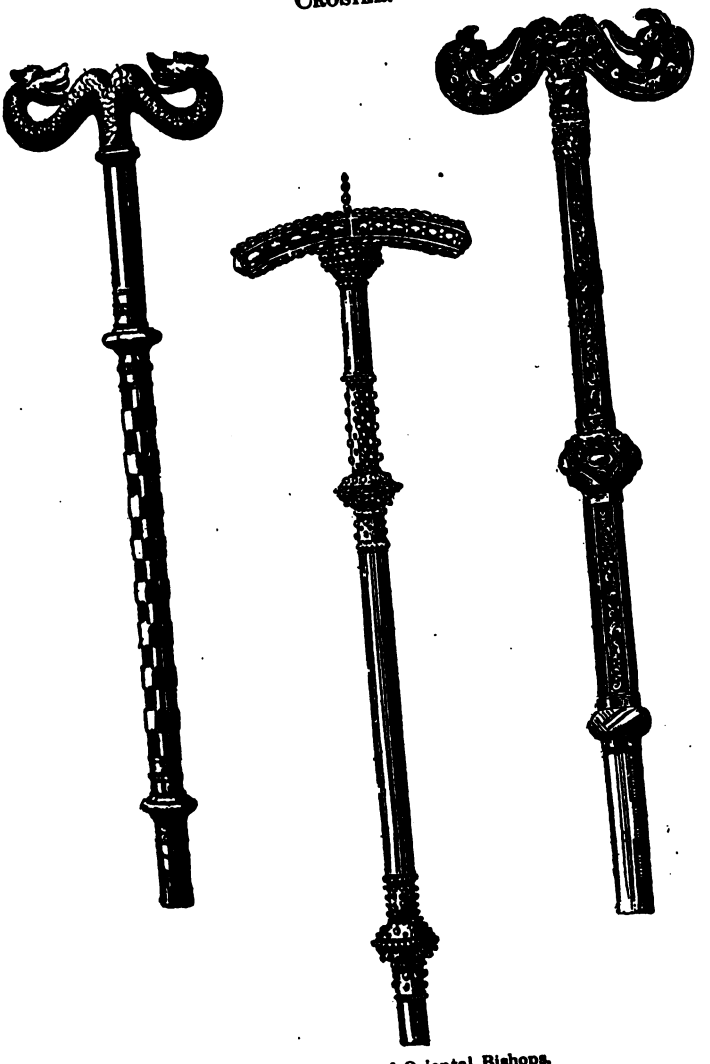
The crosier, being a token of jurisdiction, is used by Cardinals in Rome in their titles, and everywhere outside of Rome; by Archbishops, in their provinces; by Bishops, in their dioceses; and by Abbots, in their monasteries. The diocesan Bishop may allow a stranger Bishop to use the crosier in his diocese; but it is better not to do so, especially when the outsider officiates in presence of the diocesan, so as to preserve a well-marked difference between the Ordinary and the visiting Prelate. An Abbot can not lawfully use the crosier outside of his monastery, and a Bishop has not the power to grant him that privilege;[1] to do so, a Papal indult is necessary.

The proper way to carry the crosier is to hold it with the left hand at the handle, just below the knob, which connects the crook with the staff, the curve being turned forward.[2] The Prelate should not hold the crosier lifted, but alternately raise it and rest it on the floor, as he walks.

Some Ceremonials of foreign importation and antiquated scholarship teach that an Abbot in his monastery, and a Bishop when permitted to use the crosier outside of his diocese, should turn the curve backward. There never existed such regulations. The difference in the direction of the curve in the crosier of a Bishop and that of an Abbot is marked only in Heraldry, as will be mentioned in Chapter VI.

Whenever a dignitary uses the crosier, whether it be by right or privilege—or even without right or privilege—he should always turn the curve forward. If the crosier-bearer is directed by the Ceremonial to carry the crosier so that its curve be turned backward, it is not in order to mean that he has no right to use the crosier, but in order that it be correctly turned when he hands it over to the Prelate. At processions, when the Ordinary does not

[1] S. R. C., Sept. 27, 1659.
[2] *Caer. Episc.* II., viii., 62.



Crosiers of Oriental Bishops.

carry his crosier, he may have it carried before him by the crosier-bearer, who, in this case, holds it raised in both hands and the curve turned forward.[1]

Cardinals and Ordinary Bishops use the crosier at High Mass, Vespers, solemn processions, and generally at all pontifical functions, except on Good Friday and at funerals.[2]

A Bishop outside of his diocese may use the crosier when performing functions which imply its use, as, for instance, ordinations, consecrations of churches, etc.[3]

As was remarked for the mitre, the crosier supposes the full pontifical dress;[4] therefore, a Bishop should not use the crosier when vested in cappa magna or mozzetta.[5]

3. The crosier of Eastern Bishops is different from the Latin crosier. Instead of a crook, the top of the Oriental crosier consists in a cross in the form of a "T" (*crux decussata*). This form of the pastoral staff is exceedingly ancient, and was used not only in the Greek, but sometimes also in the Latin Church, as it is often found in the old monuments of the West. It points very distinctly to the primitive use of the staff as a support (*fulcinatorium, sustentaculum, reclinatorium*) or a walking stick. Often the arms of the "T" are twisted so as to represent two serpents opposed.[6]

[1] *Caer. Episc.* I., xvii., 6.

[2] *Caer. Episc.* (*passim*).

[3] *Caer. Episc.* I., xvii., 5.—On such occasions, the Pope uses the *ferula*, a long staff or sceptre with a cross at its top. This cross is not triple-armed, as is often believed and represented, but is an ordinary cross pattée.

[4] *Mitra et baculus in episcopo sunt correlativa* (*Caer. Episc.* I., xvii., 8).

[5] *Caer. Episc.* II., ii., 11.

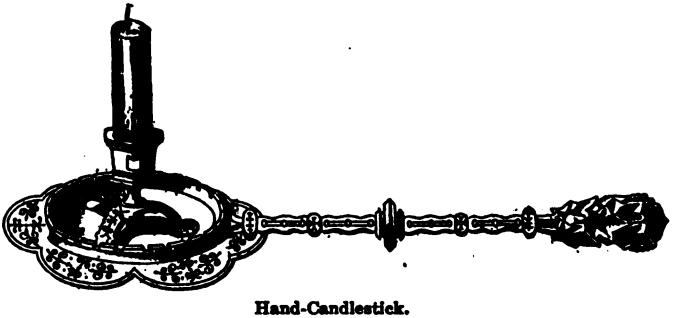
[6] CAHIER et MARTIN, *Mélanges d'archéologie*, IV., 152, seq.—BATTANDIER, *Annuaire Pontifical* (1898, p. 110-1; 1900, p. 291-2).

CHAPTER V.

HAND-CANDLESTICK.

1. Description.—2. The Pope.—3. Concession of Pius X.

1. The hand-candlestick, called by Rubrics and ceremonials *bugia, palmatoria* or *scotula,* is a low candlestick, with a long handle. It is held near the book by one of the attendants of the Prelate whenever the latter reads or sings something from the book.



Hand-Candlestick.

According to the Ceremonial, it should be made of gold or gilt silver for Cardinals and Patriarchs, and of silver for all other Prelates; but this distinction is hardly ever observed in practice.

2. The Pope does not make use of the hand-candlestick; the Bishop Assistant at the Pontifical Throne, who acts as candle-bearer to the Pope, holds instead an ordinary wax candle.

3. Until 1905, only Prelates invested with the episcopal character and those who enjoyed the privilege of the *pon-*

tificals were allowed to use the hand-candlestick. Others who used it did so in virtue of personal indults.

Pope Pius X. by his "motu proprio" *Inter multiplices* (1905) granted all Prelates, even Titular Protonotaries Apostolic (and thereby the Vicars General, if they are not Prelates otherwise) to use the hand-candlestick not only at High Mass, but also at Low Mass celebrated with some solemnity, at Vespers and other offices, provided they do not officiate in presence of another Prelate invested with a higher dignity.

The terms of this concession can be read in the *motu proprio* given in full in Appendix II.

CHAPTER VI.

HERALDRY.

1. Notion.—2. Heraldry is a Science.—3. Prelates are Noble.—4. A Principle.—5. Arms.—6. Shield or Escutcheon.—7. Heraldic Style.—8. Tinctures.—9. Furs.—10. Rule Often Violated.—11. External Ornaments of the Escutcheon.—12. Motto.—13. Use of the Coat-of-Arms.

1. *Heraldry* is the art, practice or science of recording genealogies, blazonning arms or armorial ensigns, and also of devising *coats-of-arms*. It is said also to be the science which teaches one how to *blazon*, that is, explain in proper terms, all that belongs to coats-of-arms.[1]

2. Heraldry is a science, inasmuch as it lays down correct principles, and draws conclusions which properly flow from them.

Since Prelates use armorial ensigns, it will be useful to lay down some practical rules for guidance in their selection.[2]

[1]Consult: GUILLEM, *Display of Heraldry* (1610). MENESTRIER, S. J., *La nouvelle méthode du blason* (Lyons, 1696).—G. DE GENOUILLAC, *L'art Héraldique* (Paris, 1889).—SIMON DE BONCOURT, *Grammaire du Blason* (Paris, 1885).—JOHN WOODWARD, *A Treatise on Ecclesiastical Heraldry* (London, 1894).—F. E. HULME, *The History, Principles and Practice of Heraldry* (New York, 1898).—P. DE CHAIGNON LA ROSE, *Ecclesiastical Heraldry in America* (two articles in "*Christian Art*," May and November, 1907), etc., etc.—See also *Encyclopedias*, at article "Heraldry."

[2]Whether it [heraldry] be indeed the "noble science," as one of its enthusiastic votaries has termed it, or, as a later writer has affirmed, "the science of the fools with long memories," may be a more or less open question; but as it is guided by positive rules, which can not with impunity be violated, so long as it is employed at all, either in the restora-

3. A coat-of-arms being a privilege of nobility, Bishops,[1] and Prelates bear one, for they are regarded as nobles.

The episcopal character of Bishops, the eminent dignity of Cardinals, even if they are not of noble descent, places them on a par with the "rulers of this world." By their appointment to this high position, they take rank among the "princes of the people," a rank which has never been called in question.

The offices of the Prelates of the Roman Court were formerly reserved for persons of noble blood. At present, though the above rule is far from being so absolute, these dignities, however, remain "noble offices." Therefore, Roman etiquette, faithful to tradition, requires that such Prelates as have no hereditary right of nobility prepare for themselves an escutcheon, if not as a sign of nobility, at least as a symbol of high dignity and prelatical functions. In this way, all Prelates will appear equal, and there will be no external distinction between Prelates who are of noble birth and those who are not.

4. Since Bishops and Prelates have an escutcheon bearing their *arms,* it may prove interesting to know how to explain these arms, and also, occasionally, to know how to compose a coat-of-arms without sinning against the rules of heraldic science.

tion of old buildings, illumination, glass-painting, or any other field of art, it can only be properly employed after some little attention has been paid to requirements which, though arbitary in their character, have received the sanction of centuries; and it is not a sufficient reason for the violation of these rules to deride the study as obsolete and absurd, for if the thing be introduced at all, it must be rightly done.—(F. E. HULME, *The History, Principles and Practice of Heraldry,* ch. I., p. 2).

[1]The arms are personal to the Bishop, and do not belong to his See, as is often believed. Formerly, when the diocese was a feudal corporation, the Bishop "impaled" his personal arms with those of his diocese. Such is still the case for the Episcopal Sees of the Anglican church. But this practice has ceased to be observed in the Catholic church. Therefore, a newly-appointed Bishop should not use the seal of his predecessor.

To avoid mistakes, it is well to start out with the principle that a coat-of-arms is not and need not be symbolical.[1] A coat-of-arms is only a distinct personal mark or sign. Any or every sort of drawing can not be used as a heraldic bearing; it must conform to the laws of Heraldry in regard to shape, colors, disposition, etc.; but a "meaning" is not necessary.

5. Heraldic bearings are called "arms," because they were first worn at war and tournaments by military men, who had them painted on their shields and embroidered on their banners. They are also called "coats-of-arms" from the custom of the mediaeval knights to have them embroidered on the coats they wore over their armors.

Among the different sorts of *arms*, those of Prelates, in this country, may be "arms of family," if the Prelate is of noble descent, or "assumptive arms," if he adopts them when receiving his appointment.[2]

6. The *figures* that make up the coat-of-arms are represented on a "field," or ground, cut in the shape of a shield,

[1]"Heraldry appears as a science at the commencement of the thirteenth century; and although armorial bearings had then been in existence undoubtedly for some time previous, no precise date has yet been discovered for their first assumption. In their assumption the object of the assumers was not, as it had been generally asserted and believed, to symbolize any virtue or qualification, but simply to distinguish their persons and properties, to display their pretensions to certain honors or estates, attest their alliances, or acknowledge their feudal tenure."—PLANCHÉ, *Pursuivant of Arms.*—"It can not be too clearly emphasized that, at a period when one warrior cased in mail, with lowered visor, was practically indistinguishable from another similarly habited, the primary, essential, function of the heraldic charges, on his shield and banner, was simply to 'identify' him to his followers. And, therefore, today, if a shield of arms is so decorated with fitting heraldic forms, as to distinguish it from other shields, it fulfills the only requirement that the most exacting herald can legally demand of it, '*Arma sunt distinguendi causa.*'"—PIERRE DE CHAIGNON LA ROSE, *Ecclesiastical Heraldry in America,* in "CHRISTIAN ART," May, 1907, pp. 64-65.

[2]A Prelate belonging to a Religious Order "impales" his own arms with those of his Order, or puts the arms of the Order "in chief" over his own bearing.

and called for that reason *shield* or *escutcheon* (in Latin, *scutum* or *stemma*), for, as is said above, these marks were originally painted on bucklers or shields. For most of these figures, there is a traditional, conventional shape, and a proportional size, which must be adhered to. "Landscape arms," so much in favor in the eighteenth century, and still to be seen in some diocesan seals, should be forever put aside, as opposed to the accepted principles and traditions of Heraldry.[1]

7. English Heraldry has a peculiar *vocabulary,* chiefly derived from the old French, owing to the fact that Heraldry was developed in England especially after the conquest of that country by William, Duke of Normandy. The terms used in Heraldry may be easily found in Manuals treating of that matter, and in Dictionaries and Cyclopaedias under the heading "Heraldry."

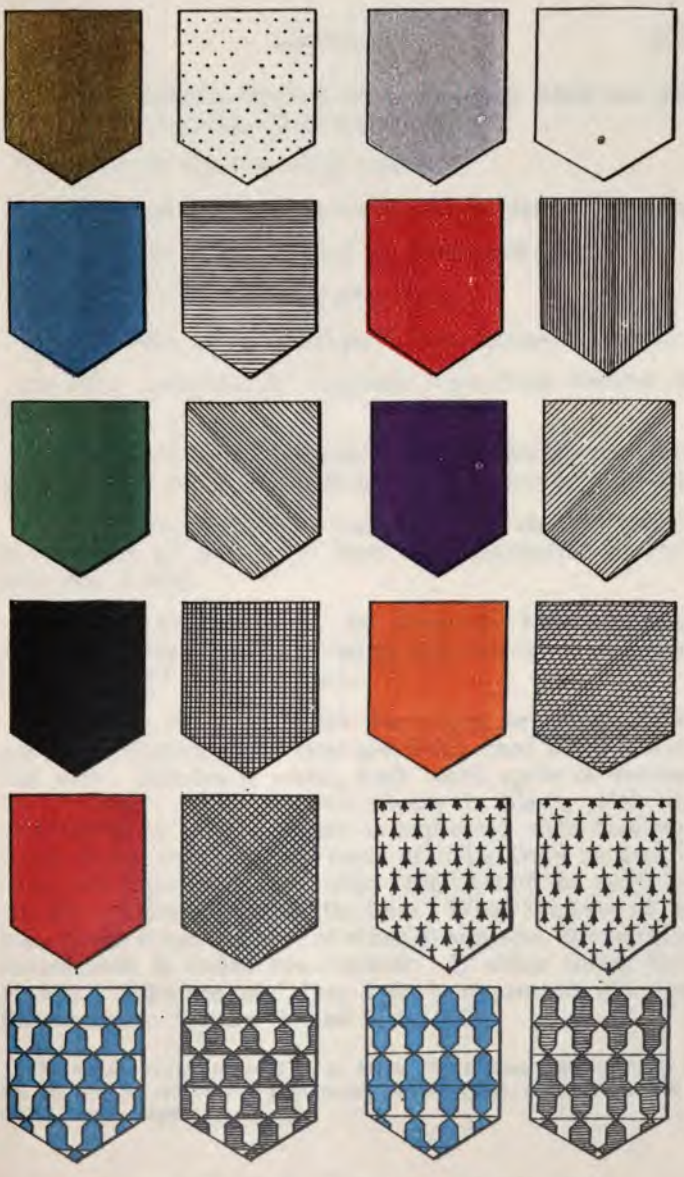
8. The various *colors* of arms, which are common both to shields and their bearings, are called *tinctures.* There are ordinarily but seven tinctures in armory, of which two are *metals,* the other five are *colors.*

The metals are: Gold, termed *Or,* and Silver, termed *Argent.*

The colors are: *Azure* (blue), *Gules* (red), *Vert* or *Sinople* (green), *Sable* (black), and *Purpure* (purple). *Purpure* is very seldom used. English Heraldry admits two other colors, viz.: *Tenny* (orange) and *Sanguine* (blood-color); but, they are to be found only in British bearings, and even there but rarely.

Engravers should not ignore the fact that since the sixteenth century there is a conventional system of dots and lines to represent the tinctures in monochrome engravings and drawings. This system is universally adopted and must necessarily be used; otherwise it is

[1]Some of these "landscape arms" could be given a heraldic form by a slight modification of the design.



HERALDIC "TINCTURES" WITH THEIR CONVENTIONAL SIGNS.

impossible to know from a black drawing what are the colors of the bearing. The system is this:

Or (gold) is represented by dots.

Argent (silver) needs no mark and is, therefore, plain.

Azure (blue) is represented by horizontal lines.

Gules (red), by perpendicular lines.

Vert (green), by diagonal lines from *dexter* to *sinister*.[1]

Purpure (purple), by diagonal lines from *sinister* to *dexter*.

Sable (black), by horizontal and perpendicular lines crossing each other (a combination of *Azure* and *Gules*).

Tenny (orange), by diagonal lines from *sinister* to *dexter*, crossed by horizontal lines (a combination of *Purpure* and *Azure*).

Sanguine (blood-color), by diagonal lines crossing each other from *dexter* to *sinister* and *vice versa* (a combination of *Vert* and *Purpure*).

9. Besides the metals and the colors, several *furs* are used as tinctures, those most generally used being *ermine* and *vair*. Ermine is white, with black spots of conventional shape. (The *counter-ermine* is black, with the same spots in white). *Vair* is expressed with blue and white skins, cut into the form of little bells ranged in rows and opposite to each other, the base of the white being always next to that of the blue. When the base of the blue pieces is next to that of other blue pieces, the fur thus represented is called *counter-vair*. If other colors than blue and white are used, they must be expressed, this way, for instance: "Vairy Or and Gules."

[1]The shield, being supposed to be carried by a man, the right side of the drawing, as you look at it, is called *sinister* (left), and the left side is called *dexter* (right).

The British nobility has adopted a certain number of other furs which are not used in other nations.

The colored plate illustrating these principles shows, on the right of each "tinctured" shield, its equivalent in black; and the complete armorial bearing of a Bishop, printed here in color and in black, shows how easy it is to represent, in a monochrome design, all the different tinctures of a real shield of arms. Anyone may, with the help of these few principles, easily find out the actual tinctures, not only of the shields which illustrate this chapter, but of all other heraldic bearings properly designed.

10. A rule too often violated, in making a coat-of-arms for a Prelate, is that *"Color should never be used upon color, or metal upon metal, or fur upon fur."* (Furs may be used both upon colors and upon metals). When an exception is made to this rule, it is a mark of high distinction, and the motive prompting its concession is, as a general thing, historical. Such an exception can hardly be found elsewhere than in the *arms of concession* granted by a Sovereign on a particularly important occasion, the remembrance of which he wishes to perpetuate.

The rule does not apply to small accessories like the *langue* (tongue) of the lions, the talons of birds of prey, etc.

It is important also to mention that the simplest *arms* are the best. Complicated bearings are very often difficult to interpret, to draw or engrave, and the number of pieces being greater, the chances of error are thereby multiplied. The most ancient bearings are as a rule very simple.[1]

[1]Few persons are really capable of composing a correct coat-of-arms; and an incorrect coat-of-arms is, in the eyes of the man who knows Heraldry, something not less ridiculous than a page written in a pretentious style and full of misspellings. Therefore, when a Prelate chooses a heraldic bearing, he should take care to have it designed by some person thoroughly acquainted with the principles of Heraldry.

COAT-OF-ARMS OF A BISHOP WITH ITS "TINCTURES."

SAME COAT-OF-ARMS IN BLACK PRINT.

11. Around the escutcheon are placed the different marks or insignia of dignity, which characterize the rank of the Prelate, both civil and ecclesiastical, such as, pontifical hat, cross, crosier, mitre, decorations of Orders, etc.

Arms of Cardinal Donnet, Archbishop of Bordeaux, showing all the insignia of his ecclesiastical and civil rank, and his decorations.

A very ancient and almost universal custom allows Prelates, who are in possession of a title of nobility, to place over the shield and under the hat the coronet, which symbolizes their title.[1]

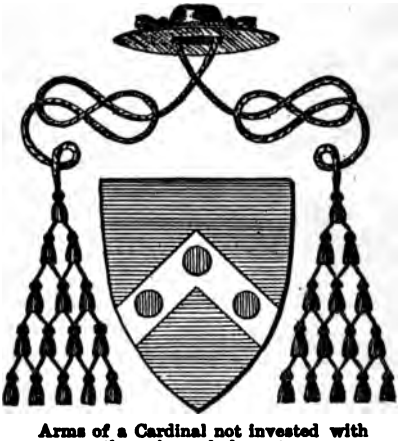
However, as the Cardinalitial dignity is considered superior to any other save the Papal and royal, etiquette forbids Cardinals to place over their shields any insignia of a secular rank.[2]

As marks of their eminent dignity, Cardinals place

[1]The Roman usage is to put no other mark of dignity than the hat and the cross; but there is no text of law or ceremonial opposed to the practice of placing a crown over the ecclesiastical shield. A prohibition exists for Cardinals only.

[2]The bull *Militantis Ecclesiae* of Innocent X. (A. D. 1644) forbids Cardinals to make use of secular insignia in decorating their arms. When they receive the red hat, the newly-appointed Cardinals take an oath of obedience to that law. Many dispensations have been given, especially to Cardinals belonging to royal families, who were desirous of keeping over their shields the insignia of "princes of the royal blood;" also to Cardinals who were "princes of the Holy Roman Empire."

over their shields the pontifical red hat,[1] with its scarlet strings, tastefully intertwined, symmetrically hanging on each side of the shield, and ending with fifteen tassels disposed in five rows. If the Cardinal is invested with the episcopal character, he places behind the shield a gold cross, the foot of which is visible at the bottom of the shield, and the arms and head over it. If the Cardinal is, or was, an Archbishop, custom allows him to place there a double-armed cross.



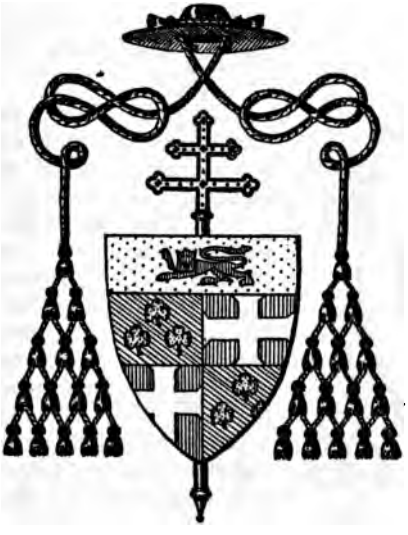
Arms of a Cardinal not invested with the episcopal character.

This cross is not an ornament fixed on the top of the shield, but it is supposed to represent the cross which is borne before an Archbishop in processions, and should be designed as placed behind the shield. When the shield is colored, the cross is painted in gold.

Formerly, this double cross was the proper mark of the Patriarchal dignity, and Archbishops placed behind their shields an ordinary processional cross of gold, while Bishops—who do not make use of the cross in processions and liturgical functions—did not place it in their bearings. But about the seventeenth century, Archbishops be-

[1]This hat must be of the pontifical form, that is large, with a low crown and flat brim. Designers and engravers should take care that it be in proportion with the dimensions of the shield, so as to constitute a well balanced design. The same remark applies to the hats placed over the shield of Bishops and other Prelates, for heraldic hats do not differ in form, but only in color and in the number of their tassels.

gan to place in their arms the double cross; and Bishops, the ordinary cross which was hitherto reserved for Archbishops. This practice has now become universal. It is to be noted, however, that the double cross, with which Archbishops "timber" their arms, does not signify that they possess the right of having such a cross carried before them in processions. The cross which is borne before a Metropolitan Archbishop does not differ in shape from the ordinary processional cross; and Archbishops, who are not Metropolitans, though privileged to timber their arms with the double cross, do not make use of the archiepiscopal cross in liturgical functions.[1]



Arms of a Cardinal who is, at the same time, an Archbishop.

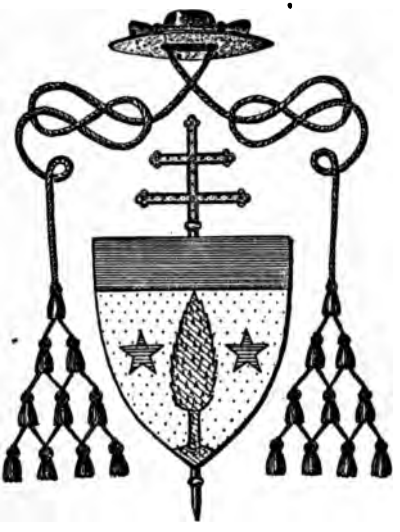
The arms of a Patriarch are timbered with the double cross and the green pontifical hat, with its strings terminating in fifteen tassels on each side, disposed in five rows.[2]

[1]Another difference between the heraldic cross and the cross carried before a Metropolitan is that the former does not bear the figure of our Lord, while the latter is a "crucifix."

[2]This is the newly-accepted etiquette on this point. Up to these last years, Patriarchs placed over their shields the same hat as Archbishops. The Patriarch of Lisbon places the tiara over his shield, but not the keys, which belong exclusively to the Pope; and even the reasons given by the Patriarchs of Lisbon for their assumption of the tiara fail to find support among historians.

The arms of an Archbishop are the same as a Patriarch's; but the green Pontifical hat has only ten tassels on each side, disposed in four rows. Under the hat, and passed behind the shield, is seen the double cross, now a sign of the archiepiscopal dignity.

Bishops place behind their shields an ordinary processional cross of gold, surmounted by the green pontifical hat, with its green strings, each terminating in six tassels, disposed in three rows.[1]



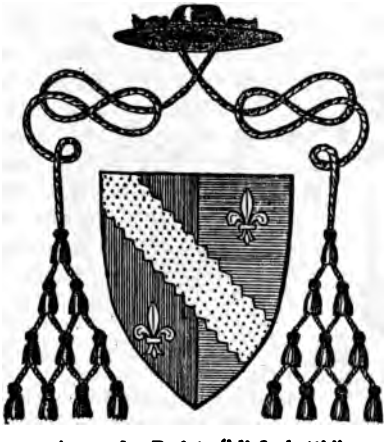
Arms of an Archbishop.

The Prelates of the Roman Court who are not invested with the episcopal character are not entitled to timber their arms with the cross or with the mitre, though they may have the privilege of wearing the latter during certain ceremonies; but they are free to place over the shield the coronet significative of their title of nobility (if they have one), and, at any rate, the pontifical hat of the same shape and with the same strings and tassels as that of Prelates belonging to the episcopal order, the color, however, being different.

The four Prelates *di fiochetti*—the Vice-Camerlengo of

[1]The "Regent of the Chancery," though not invested with the episcopal character, has the privilege of placing over his shield a green hat similar to that of a Bishop; but since he is not Bishop, he does not place the cross behind his shield.

Arms of a Bishop.



Arms of a Prelate "di fiochetti."

the Roman Church, the Auditor-General of the Reverend Apostolic Camera, the Treasurer-General of the Reverend Apostolic Camera, and the Majordomo of His Holiness—are privileged to place over their shields a purple pontifical hat, with rose-colored, or, rather, amaranth red, strings, each ending in ten tassels of the same color, disposed like those of the Archbishop's hat.

Protonotaries Apostolic have the privilege of the same purple hat, with the same red strings and tassels, but the tassels are only six in number on each side, and disposed in three rows.

The other Prelates timber their arms with a purple pontifical hat, from which hang two purple strings, each ending with only six tassels of the same color, disposed in three rows like those of the Bishop's hat.

Arms of a Protonotary Apostolic, of a Domestic Prelate, Vicar General, Superior General, etc. Note that the only difference is in the color of the hat.

Arms of a Prelate *di mantellone* (purple hat), and of a Canon (black hat).

"Black Protonotaries," Vicars General, Abbots, Superiors General of Religious Orders and Congregations, and all priests having a permanent and extensive ordinary jurisdiction, timber their escutcheons with a hat of the same shape and with the same strings and tassels as that of Bishops and Prelates; but, the hat, its strings and its tassels are black, even when the religious habit of the dignitary is of a different color.

The hat which the Prelates *di mantellone* should place over their arms is purple, with purple strings ending in three tassels disposed in two rows. Often they place over their arms the same hat as the Prelates *di mantelletta*, but such practice is not in accordance with the present rules of etiquette.

Outside of Italy, there is a very general practice which consists in placing above the shield of Archbishops, Bishops and Abbots, the crosier

Arms of an Archbishop with mitre, crosier and motto.

Arms of a Bishop with mitre, crosier and motto.

and the mitre. This practice is nearly universal, and is even more ancient than the regulation about the pontifical hat. When, in the sixteenth century, the Roman practice of placing the pontifical hat above the shield became general, the old custom was retained, inasmuch as the pontifical hat was placed above the mitre and crosier. Anglican Bishops, having separated themselves from the Roman Church before the use of the pontifical hat in armorial bearings became general, never adopted it, and still today timber their arms with a mitre, adding sometimes a crosier and a key.

Though there is no text of law prohibiting the mitre and the crosier below the pontifical hat, yet it would be advisable not thus to place them, since it is not in conformity with the Roman usage. But, if this old practice is retained, it should be regulated in accordance with the principles of Catholic Ecclesiastical Heraldry. Therefore, the mitre should not be placed in the middle be-

HERALDIC HATS.

1. Hat of a priest with a permanent appointment.

2. Hat of a Canon.

3. Hat of a Prelate *di mantellone.*

4. Hat of an Abbot; Superior General; Vicar General; Protonotary Apostolic Honorary, etc.

5. Hat of a Prelate *di mantelletta.*

6. Hat of a Protonotary Apostolic of one of the first three classes.

7. Hat of a Bishop; and of the "Regent of the Chancery."

8. Hat of an Archbishop.

9. Hat of a Prelate *di fiochetti.*

10. Hat of a Patriarch, according to the new etiquette.

11. Hat of a Cardinal.

HERALDIC HATS

tween the cross and the crosier; but the cross should be placed in the middle, the mitre on the left and the crosier on the right. Like the cross, the crosier should be represented as placed behind the shield.

Abbots do not place a cross behind the shield, since this is a privilege of Prelates invested with the episcopal character; but they may place, below the pontifical hat, the crosier passed behind the right side of the shield, and the mitre resting on the top of the shield on the left side; or simply, as is done in Rome, the crosier in the middle.

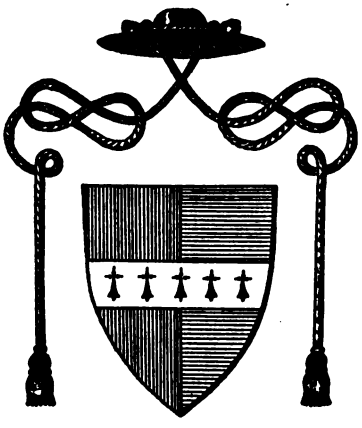
Arms of an Abbot.

In the case of Archbishops and Bishops, the curve of the crosier is turned towards the right; while in the arms of Abbots, it is turned towards the left.

All priests who have a permanent appointment, like Canons, irremovable Rectors of parishes, Superiors of Seminaries, etc., may timber their arms with a hat. This hat is shaped like that of Prelates, but is of no other color than black, and its strings terminate with three tassels on each side for Canons, and one tassel only for other dignitaries.

"The clerical members and officials of any Order of Knighthood are entitled to use its ribbon and badge as an external ornament of their shield of arms. If they belong to the lower classes of the Order, and so are only entitled to wear the ribbon and badge at the buttonhole, or on the left breast—then the cross is suspended by its ribbon from

the base of the shield. But if they have higher rank, which entitles them to wear the ribbon *en sautoir*—that is by a ribbon passing round the neck and supporting the badge at the neck or middle of the breast—then they have also the right to surround the escutcheon with the ribbon of the Order supporting its pendant badge, and (according to circumstances) to place their escutcheon upon the Cross of the Order."[1]



Arms of a priest having a permanent appointment.

Books treating of Heraldry may give different rules concerning the various points here treated, especially concerning the colors of hats and the number of their tassels; but they are either ill-informed or antiquated. The directions here given are all in conformity with the present ceremonial of the Roman Church, and are, therefore, to be preferred to the teaching of heralds, who may know secular heraldry very well, but who are often imperfectly acquainted with ecclesiastical etiquette.

12. Persons ignorant of heraldic principles, when seeing the arms of a Prelate, generally look first for the *motto,* which they think a very important part in an armorial bearing. They should know that the motto has comparatively little importance in secular arms, but has none whatever in ecclesiastical Heraldry; moreover, Roman usage, widely accepted in Italy, admits of no motto in the arms of ecclesiastics.

[1] J. WOODWARD, *Ecclesiastical Heraldry,* pp. 56-7.

The motto, if used, should not be placed on the shield itself, but below it, on a ribbon termed heraldically the "escroll."

A Bishop's official seal.

13. The coat-of-arms is a personal, distinctive sign of a Prelate, both as a dignitary of the Church and private citizen. From this principle all its practical uses are derived.

First of all, the coat-of-arms constitutes the principal part of the Prelate's seal. A Prelate invested with a permanent office, like a Cardinal, a Bishop, a Secretary of a Congregation, etc., has at least two different seals; one, the official seal, is made up of the coat-of-arms rounded with the name and titles of the Prelate, in Latin, and in abbreviation if necessary; for instance, "FRANCISCUS. S. R. E. PRESB. CARD. RICHARD. ARCHIEP. PARISIEN." or "PETRUS. EPISC. TITUL. CAESARIEN." The other, much smaller, is reserved for private use, and consists only of the coat-of-arms within a circle. The Prelates who do not make use of the official seal, may well use a private seal with their arms engraved.

A Bishop's private seal.

The terms *"arms"* and *"seal"* are often incorrectly used as synonymous. In fact, the coat-of-arms is independent of the seal, though the seal includes the coat-of arms as its principal part.

As a sign of jurisdiction and authority, the coat-of-arms of a Bishop should be printed on the top of all chancery documents, like letters of ordinations, diplomas, testimonial letters, celebrets, etc. In such cases, the coat-of-arms should be of a rather large scale, and all its details

Prie-dieu with the coat-of-arms embroidered on the drapery.

neatly printed with the conventional dots and lines indicating the colors. Under the coat-of-arms, the names and the ecclesiastical and civil titles of the Prelate are printed in full; and, at the foot of the document, at the left of the Prelate's signature, the official seal is affixed.

The Bishop's coat-of-arms is also printed, as a sign of jurisdiction or of high patronage, on the cover and title

page of all diocesan publications, as a diocesan bulletin, documents printed by order of the Bishop, acts of synods, diocesan statutes, pastoral letters, conferences, etc.

In church, the canopy of the episcopal throne should be decorated with the Bishop's coat-of-arms embroidered in colors, as well as sacred vestments, chasubles, stoles, mitres, copes, etc., personally belonging to him or presented by him.

It is also a Roman usage to decorate with the embroidered coat-of-arms the front part of the drapery covering the prie-dieu of a Prelate.

In his own house, the Prelate marks with his coat-of-arms everything which belongs to him personally, and is fit to receive such a decoration—his plate (both sacred and common), china, tapestries, hangings, rugs, cushions, etc. His arms should be painted on both doors of his carriage; and a wood panel, bearing the coat-of-arms painted, should be placed, as a sign of propriety and jurisdiction, over the entrance door of the Bishop's house and over the doorway of the cathedral.[1]

Finally, custom places the arms of a Prelate, printed in black or in colors, on the top of the letter paper used by him, or, in his name, by his secretaries; and the same arms, a very artistic piece of decoration as they are, should be made use of whenever it is possible to do so; for instance, on programmes, menu cards, engrossed addresses, etc., when a Prelate is interested in the occasion.

[1]Hac stante communi consuetudine, ac pene universali usu, insignia, arma, seu stemmata ponendi in altaribus, capellis, parietibus, turribus templorum, et in aliis locis ecclesiarum, seu etiam in ecclesiasticis ornamentis, candelabris, lampadibus, calicibus, planetis, etc., dicimus licitum esse, si quis id facit, legitimo iure et iusto fine agat, aut, ut alios exemplo suo ad templa et altaria construenda, restauranda, vel adornanda attrahat. . . . Episcopus non debet amovere arma, seu insignia, et monumenta, seu memorias suorum praedecessorum ab ecclesia, vel palatio episcopali, maxime si fuerunt constructa propriis ipsorum expensis.—FERRARIS, *Bibliotheca Canonica*, art. *Arma*, 20.

In all cases above mentioned, if the arms are not painted or printed in colors, the conventional system of dots and lines, signifying the real colors of the shield and its figures, is rigorously required.

CHAPTER VII.

USE OF THE PONTIFICALS BY PRELATES NOT INVESTED WITH THE EPISCOPAL CHARACTER.

Some Prelates, not invested with the episcopal character, have, by law or by privilege, the right of celebrating Pontifical High Mass, and of receiving special honors at Low Mass. Such are:

The Cardinals who have not received the episcopal consecration.

All mitred Abbots.

The seven Protonotaries Apostolic *de numero participantium.*

The Protonotaries Apostolic *supernumerary.*

The Protonotaries Apostolic *ad instar participantium.*

The Canons of certain Basilicas and Cathedrals.

I. Cardinals.

Cardinals, even those who are not consecrated Bishops, have the right to officiate pontifically at the throne everywhere, except in presence of the Pope. The Bishop Ordinary of the place is bound by canon law to give up his throne to a Cardinal, unless he himself is a Cardinal.

The ceremonies to be observed are the same as are prescribed for the Pontifical Mass celebrated by a Bishop having "ordinary jurisdiction."

II. Mitred Abbots.

Abbots and Prelates *nullius* have, within the limits of the territory submitted to their jurisdiction, the same right as diocesan Bishops to officiate in pontificals.

The use of the pontificals by simple mitred Abbots is regulated by a well-known decree of the Sacred Congregation of Rites, issued September 27, 1659, by order of Pope Alexander VII., which may be summed up as follows:

An Abbot celebrating Pontifical High Mass has no right to the seventh candlestick. His throne has but two steps; it is not permanently fixed, but is erected for the occasion, and its drapery and canopy should not be of costly material. The Abbot is authorized to pontificate only three times a year, and never at Requiem Mass. He is forbidden to make use of his pontificals outside of his monastery, except when invited, at a solemn funeral, to impart one of the five absolutions.

In presence of the diocesan Bishop, the Abbot officiates at a throne erected on the Epistle side; and an episcopal throne, with three steps, is erected for the Bishop, at the usual place, on the Gospel side.

At Low Mass and other offices, as well as in the administration of the sacraments, an Abbot should not differ from a simple priest, except in the wearing of the pectoral cross and the ring.

These rules bind all Abbots in general; but there have been granted very numerous privileges to individuals or communities, so that the restrictions imposed by the decree of Alexander VII. are very seldom observed to the letter.

III. Protonotaries Apostolic.

Two decrees of Pope Pius X. have regulated the honors and insignia of Protonotaries Apostolic and other Prelates of the Roman Court. These decrees have considerably changed the hitherto vague and uncertain discipline on this point.

The first decree was issued by the S. Congregation of Rites on March 9, 1904. Its object was to extend the

privileges of the Protonotaries Apostolic on the occasion of the granting by Pope Pius X. of the title and rank of Protonotaries to the Canons of the Cathedral of Treviso, his native diocese.

The second decree (Constitution *Inter multiplices*) was a *motu proprio* of the same Pope, February 21, 1905, regulating in detail all that pertains to the dignity, rank, costume and privileges of the Prelates of the Roman Court. The text of that important and lengthy document is to be given hereafter in Appendix.

This second decree has somewhat modified the dispositions of the decree of 1904, as regards Protonotaries Apostolic.

1) *Protonotaries Apostolic de numero participantium.*—These are seven Prelates composing the College of Protonotaries. Their principal privileges are the following:

They are free to wear the *ordinary ring* at all times, even at Low Mass and at other Church Ceremonies.

They are permitted to celebrate High Mass at the faldstool with the same ceremonies as are to be observed by a Bishop celebrating Pontifical Mass outside of his jurisdiction; with the restriction, however, that they are forbidden to say *Pax vobis* after *Gloria in excelsis,* and *Sit nomen Domini* and *Adiutorium nostrum* before giving the blessing to the people. The blessing they impart is that of a priest, with a single sign of the cross; but they are permitted to sing it. In presence of the Ordinary, they must abstain from giving the blessing.

In Rome, they are not permitted to celebrate pontifically, but they have the right to do so elsewhere with the permission of the Ordinary of the place.

When going to the church where they are to pontificate, they are vested in purple cassock, rochet and purple mantelletta, and wear the pectoral cross suspended from

a cord of amaranth silk, entwined with gold, or from a gold chain. They may be received at the door of the church by a master of ceremonies and two clerics.

The mitres which they use during Mass are the *auriphrygiata* and the *simple mitre* of white silk.

When celebrating Low Mass on some solemn occasion, they may make the preparation and thanksgiving, vested in their prelatical habit, and kneeling on a prie-dieu which should not be draped, but furnished with two purple cushions. They vest at the foot of the altar, and may be assisted by a cleric in sacred Orders and two other inferior ministers. They make use of the canon, hand-candlestick, ewer, basin and towel.

At daily Low Mass, they do not differ from other priests, except that they are allowed to wear the ring and to use the candlestick.

Their privilege of pontificating is not restricted to Mass, but extends to all pontifical offices which do not require the episcopal character.

2) *Protonotaries Apostolic Supernumerary.* — Their privileges are much less extensive than those of the members of the preceding class.

They are not allowed to wear the ordinary ring, but wear the *pontifical ring* when officiating pontifically.

Like the Protonotaries *de numero,* they may officiate at the faldstool at High Mass, Vespers, and other functions which do not require the episcopal character; but only with the explicit permission of the Ordinary, who is free to refuse the favor or to determine the days on which the Prelate may use his privilege.

In pontificating, they are bound to observe the foling restrictions:

No embroidery is allowed on their gloves, sandals and stockings, which may be bordered with a gold strip.

The pectoral cross must be of plain gold without gems, and suspended from a cord of amaranth silk, or from a gold chain.

The pontifical ring has but one gem.

The mitres, which they use at Mass, are a special white mitre of silk, bordered with gold, and the simple mitre of linen, alternately, as is indicated in the Ceremonial of Bishops.

They wash their hands only once, at *Lavabo.*

They do not say *Pax vobis,* or impart the blessing like Bishops, but sing the form of the priest's blessing, *Benedicat vos omnipotens Deus,* etc.

When celebrating in presence of the Ordinary, they use only the linen mitre, do not give the blessing, and stand head uncovered when the Ordinary goes through the sanctuary. The same regulations hold good when the Protonotary officiates in presence of a Prelate superior to the Ordinary, as, for instance, the Metropolitan or a Cardinal.

In Rome and elsewhere, when celebrating Low Mass with some solemnity, they may make the preparation and thanksgiving before the altar, vested in their prelatic habit, without the pectoral cross and the ring, kneeling on an undraped prie-dieu, furnished with two purple cushions. They vest at the foot of the altar; may be assisted by a cleric in major Orders and two other minor clerics, and use the canon, candlestick, ewer, basin and towel. But they do not wash their hands after Communion.

At ordinary Low Mass, they do not differ from other priests, except in the use of the candlestick.

3) *Protonotaries Apostolic ad instar participantium.*—This class of Protonotaries is the only one having representatives in this country.

All that concerns their costume has been treated above in the different chapters dealing with the costume of the Prelates *di mantelletta.*

Like all Prelates and Canons, they have, in choir, the right to be incensed with two swings of the censer, to receive the blessing standing, and to bow, instead of genuflecting, to the cross of the altar.

Their right of precedence is the same as that of the Protonotaries Apostolic *supernumerary;* as such, they rank before all Clerics, Priests, Canons, Dignitaries of Chapters and Superiors of Religious Orders who have not the privilege of the pontificals. But they rank after the Vicar General of the diocese, Abbots, and the Chapter of the Cathedral.

Outside of Rome, with the permission of the Ordinary, and the consent of the Superior of the church, if the church is "exempt," they may celebrate Pontifical High Mass, on such days and occasions as may be determined by the Ordinary.[1] They are never permitted to pontificate at Requiem Mass.

Their right of pontificating is the same as that of the Protonotaries Apostolic *supernumerary,* limited, however, by the following restrictions:

They are not permitted to sit on the faldstool, nor to make use of the gremial. They sit on the bench, as other priests do at High Mass. Their gloves, sandals and stockings are not embroidered, but bordered with a strip of yellow silk.

They use only one mitre—the *simple mitre*—of white damask, with red fringes at its fanons.

[1]There is a current opinion that Protonotaries have a right to pontificate four times a year; but this opinion is unfounded. The Protonotary may pontificate as often as it pleases the Ordinary, but never without the consent of the Ordinary.

Besides Deacon and Subdeacon, they may have an Assistant Priest in cope; but they are not entitled to that honor if they pontificate in a Cathedral Church, or in presence of the Ordinary or of a Prelate superior to the Ordinary.

When officiating pontifically, they never let down the train of the cassock.

They wear a plain pectoral cross without gems, suspended from a cord of purple silk or from a gold chain.[1]

They read or sing nothing at the bench.

They wash their hands only once, at *Lavabo.*

They do not say *Pax vobis,* and they sing the ordinary blessing of a priest, which they impart with a single sign of the cross.

When going from the altar to the bench, and *vice versa,* while sitting, washing their hands, being incensed, and giving the blessing, they wear the mitre.

If they pontificate in presence of the Ordinary or of a Superior Prelate, they do not give the blessing, and they stand, head uncovered, while the Prelate is standing or walking.

With the permission of the Ordinary, they may celebrate Pontifical Vespers, but sitting on the bench, and not giving the blessing at the end. They may also use their pontificals when giving the benediction of the Blessed Sacrament; at solemn processions; and at solemn funerals, if they are called upon to give one of the five absolutions. For all these functions, the special authorization of the Ordinary, and the permission of the Superior of the church, if the church is "exempt," are, of course, required.

[1]On account of the pectoral cross which they wear, they do not cross the stole, when vesting for Pontifical Mass.

In Rome, when they celebrate Low Mass with some solemnity, they enjoy the same privileges as the Protonotaries Apostolic *supernumerary*. Outside of Rome, they enjoy these privileges when commissioned by the Ordinary to say a Low Mass on some solemn occasion.

At their ordinary High Masses, and at Low Masses celebrated publicly, they may use the hand-candlestick.

IV. Canons.

When Canons have obtained the concession of the pontificals, they must observe the rules laid down for the Protonotaries Apostolic *ad instar participantium;* unless special dispositions are contained in the indult of concession.

No Protonotary Apostolic or Canon should be buried with his mitre on; nor should the mitre be placed on his coffin at his funeral.

These dignitaries are also prohibited from placing the mitre over their coats-of-arms.

CHAPTER VIII.

SOME PRACTICAL RULES OF ETIQUETTE.

1. "Equilibrium."—2. Prelates Assisting at a Funeral.—3. The Preacher of a Funeral Oration.—4. Use of the Cloak.—5. "Academic Dress;" Audiences of Kings; "Etiquette Dress."—6. Rules for Laying Out the Remains of a Deceased Prelate.

Some of the rules of clerical etiquette to be dealt with in this chapter are of frequent application, but are either ignored or too easily overlooked. Some others are not of daily practice, but it is well to know them, so as to observe them when occasion requires it.

1. The first to be mentioned is called by Liturgists and Ceremonials the rule of "equilibrium" in the prelatial dress. According to this rule, a Prelate should not have the main parts of his dress differing from each other in material or color. For instance, a Bishop should not wear a purple *mozzetta* over a black cassock; a Cardinal should not wear a red silk *mozzetta* over a winter cassock of red cloth; a Domestic Prelate should not put on a woolen *mantelletta* over a silk cassock, etc., etc. The only exception to this general rule is in the *cappa magna* of Bishops—the *cappa magna* is always purple, whatever be the color of the cassock. Prelates should also take care that the hue of the purple be the same in the mozzetta or mantelletta as in the cassock.

2. Another rule of etiquette, which is frequently lost sight of, is that concerning the choir dress of Prelates attending a funeral service. According to the Ceremonial,

Cardinals, Archbishops and Bishops should, for such an occasion, put on mourning; therefore a Cardinal should vest in purple, trimmed in scarlet; while Archbishops and Bishops should wear the black cassock and the mantelletta (or mozzetta, as the case may be) of the same color, all the parts of this choir dress being lined and trimmed in purple.

Only the Prelates *di mantelletta* and *di mantellone* should wear purple at a funeral service, because they do not put on mourning, except on the death of the Sovereign Pontiff and on Good Friday.

This rule may be a surprise to people who think that purple is the "episcopal color,"[1] and are shocked at seeing a Bishop in black, while an inferior Prelate is clad in purple; but, in this case, the black dress means higher rank, since the inferior Prelate has no right to wear it.

3. Connected with this, is the rule concerning the preaching of a funeral eulogy. All know that the Prelate or priest who delivers such an oration does not put on his choir habit. But the cassock does not by itself constitute a complete ecclesiastical dress; and a Prelate or a priest should never appear before the public without being completely and correctly dressed. Now, as, in this case, the

[1]It is generally believed that the "episcopal color" is purple; accordingly, when one or several Bishops are to attend some celebration, the persons who have charge of the decoration secure as much "purple" as possible to drape the seats and kneelers of the Bishops, and to hang the church or the hall; they adorn with a purple ribbon the menu-cards, the engrossed addresses, etc. This is a mistake. Purple is the color of the Bishop's clothes only, and of the livery-garments of his ecclesiastical household. The true "episcopal color"—the one to be used for decoration purposes—is not purple, but *green*. The drapery of the Bishop's throne, that of his prie-dieu, the canopy over his coat-of-arms, and other pieces of decoration, should be green. The throne and the prie-dieu should be draped in purple only on penitential days and on occasions of mourning. The same rule applies, of course, to Archbishops and Patriarchs; but, for a Cardinal, scarlet should be used instead of green. When the Ordinary officiates, his throne should be draped in the "color of the day."

BISHOP WEARING CHOIR CASSOCK, ROCHET AND MOZZETA.

orator, though speaking in church, is not authorized to vest in his rochet or surplice, he should throw on his shoulders the ecclesiastical cloak (*ferraiolo* or *ferraiolone*), which completes the clerical costume in default of the choir insignia. Therefore, if the orator is a priest, he should wear a black cassock and a black cloak of woolen material; if a Prelate, a black cassock, or simar, trimmed with purple, a black cincture and a black silk cloak. Should it happen that a Cardinal delivers such a sermon—a rather rare occurrence—his cassock should be black with red trimmings; his cincture, purple; and his cloak, purple, with scarlet trimmings.

4. In some parts of the country, owing to the influence of Bishops and priests who have sojourned or studied in Rome, the wearing of the Roman cloak becomes more and more frequent. Such tendency is most correct and deserves encouragement. Clergymen should know that the cloak is the necessary complement of the ecclesiastical dress outside church ceremonies, and has, besides, the advantage of being very elegant. Prelates and priests would do well to take the habit of wearing it, whenever it is possible for them to do so. Some occasions, on which it is proper for ecclesiastics to wear the cloak were mentioned in the chapter of this book, where the rules concerning the making up and wearing of this garment are especially dealt with.

5. There is another dress of Bishops and Prelates which is not commonly known; it is the "academic dress." This should be worn by a Prelate when he assists at academic solemnities, as college or university graduations, foundation of university chairs, inauguration of the Rector of a college, of a seminary or of a university, the solemn reception of the Prelate himself as a member of a Roman academy, etc.

As his "academic dress," a Cardinal wears the scarlet cassock, and the cincture with gold tassels, over which he does not put on the rochet, but the mozzetta, the pec-

toral cross suspended from its gold chain, and the red silk cloak (*ferraiolone*), the small hood of the mozzetta being thrown back over the collar of the cloak. With this costume, the Cardinal should wear gloves of red silk, with the cardinalitial ring over the gloved fourth finger of the right hand, low shoes of red morocco leather, with gold buckles, and the ordinary ecclesiastical hat of red felt, with band and tassels of red silk, entwined with gold.

An Archbishop, within the limits of his province, and a Bishop in his diocese, wear the same costume, but in purple—cassock, cincture with purple tufts, mozzetta, pectoral cross and cloak; black shoes, with gold buckles; purple gloves of silk, ordinary ring, and black hat, with green band and tassels.

The "academic dress" of an Archbishop outside the limits of his province, or of a Bishop outside of his diocese, consists of the purple cassock, purple cincture with tufts, the mantelletta and the pectoral cross; black shoes, with gold buckles, purple silk gloves, ordinary ring, and black hat, with green band and tassels.

A Prelate *di mantelletta* wears the same "academic dress" as a Bishop outside of his diocese, except that he does not wear the pectoral cross, and the band and tassels of his hat are red or purple according to his rank in the Prelature. He wears the ring, if entitled to do so.

For the Prelates *di mantellone* the costume is the same as for the other Roman Prelates, but they put on the *mantellone* instead of the *mantelletta.*

If Cardinals, Bishops or Prelates have not an ecclesiastical hat—as is often the case in this country—they may wear instead the prelatial biretta, scarlet for Cardinals, purple for Bishops, and black with a colored tuft for other Prelates; but the hat is more proper.

According to strict ecclesiastical etiquette, Cardinals, Bishops and Prelates should wear this costume when re-

ceived in public or private audience by a Sovereign; but the court regulations may be different, and one has to comply with them, and to act according to the directions given by the high officers who have charge of the court ceremonial. As a matter of fact, this costume has become antiquated, and is often replaced for such occasions by the "etiquette dress," which consists of the black cassock or simar, trimmed in red or purple—according to the rank of the wearer—cincture, cloak, black hat, with colored band and tassels, low shoes with buckles, and silk gloves of the same color as the cloak. If the Prelate is entitled to wear the pectoral cross and the ring, he puts on the pectoral cross, suspended from its gold chain, under the cloak; and the ring over the gloved finger, if the ceremonial of the court does not forbid the wearing of gloves in presence of the Sovereign.

The "etiquette dress" is the one prescribed for the audience of the Pope; but, before being introduced, the visitor must leave his hat in the room of the Bussolanti, and take off his gloves, which he may keep in his pocket.

6. This chapter will be concluded with a few remarks concerning the laying out of the remains of a deceased Prelate.

The law of the Church is that a dead ecclesiastic should be laid out vested in the insignia of the office or dignity which he held while living; but this principle must be rightly understood.

As the priestly or episcopal character is what is the most important in the person of an ecclesiastic, and, according to the teaching of the Church, is destined to last forever, the law is that the body of a dead priest or Bishop should be dressed in his sacerdotal or episcopal vestments. There are indeed exceptions, but, in this case, they can be said to confirm the rule. By sacerdotal or episcopal vestments, we mean such ornaments as the Prelate or priest should put on while preparing for the

celebration of solemn High Mass, which is the greatest act that a Prelate or priest can perform.

These vestments should be of purple color. Therefore, the body of a deceased priest will be vested in his ordinary cassock; amice, alb, cingulum; purple maniple, stole and chasuble; shoes will be put on his feet, and the biretta on his head. A prevailing abuse consists in placing a naked chalice between the clasped hands of the deceased; this is indeed a touching symbol, but such practice should not be retained; the chalice being necessarily placed perpendicular to the body, such a disposition looks very awkward and unnatural; and, moreover, it is opposed to the spirit of the Church to expose sacred vessels—especially the chalice—to the public gaze; finally, the Church directs that a crucifix should be placed between the hands of the deceased ecclesiastic.

When a Cardinal dies in Rome, his body is laid out vested in the choir dress which Cardinals usually wear while in Rome; but, if the Cardinal is, at the same time, a residential Bishop and dies outside of Rome, the regulations to be followed in laying out his remains are the same as for an ordinary Bishop.

When the Bishop has breathed his last and his body has been properly embalmed, his attendants vest him in his mourning choir cassock—black, trimmed in purple, for an Archbishop or a Bishop; purple, trimmed in scarlet, for a Cardinal. The train of the cassock should not be unfolded, for this is regarded as a sign of jurisdiction, and all jurisdiction ceases at the death of the Prelate. Over the cassock, they put the cincture—black for a Bishop, purple for a Cardinal—and the rochet. They then vest the Prelate in his pontificals of purple—stockings and sandals, amice, alb, cingulum, pectoral cross without relics, stole, tunic and dalmatic, gloves, chasuble and maniple. On the fourth finger of the right hand they put the ring, clasp his hands on his breast and place between them a crucifix,

THE REMAINS OF A DECEASED BISHOP LAID OUT IN STATE. (FROM CATALANI'S "CAEREMONIALE EPISCOPORUM.")

tying them with a purple silk ribbon to hold them in place, if necessary.

If the Prelate was a Metropolitan—or otherwise entitled to wear the pallium—they place the pallium over his shoulders, if he is laid out within the limits of his territorial jurisdiction; if outside, the pallium should be placed under his head. If he has been the incumbent of several archbishoprics, the palliums of his previous sees should also be placed under his head.

The crosier, as being the main sign of jurisdiction, should not be placed in the dead Prelate's hands, or alongside of his body, or even in the room where the remains are laid out.

On his head, the attendants place the skull-cap—red or purple—and the simple mitre of white silk. At the foot of the bier they hang the pontifical hat, red for a Cardinal, green for an Archbishop or a Bishop.

The room where the body of the Prelate is laid out should be furnished with chairs or benches, so as to accommodate the clergy, who ought to recite there the "Office of the Dead."

A crucifix, between two lighted candles, is placed on a credence-table, with a black stole and a black cope, the holy-water vessel and the censer.

It would be proper also to erect a temporary altar, so as to have Masses celebrated in the room. Requiem Masses *"in die obitus"* may be celebrated there for the deceased Prelate, as long as the body remains exposed, except if the day is a "double of first class," or excluding the celebration of a feast of first class.

The clergy recite the Office of the Dead, and, at the end of each Nocturn, of Lauds, and of Vespers, the senior member of the clergy puts on the stole and the cope and gives the absolution.

The coffin should be lined in purple, and, on its lid, a metallic plate should bear engraved the name and coat-of-arms of the Prelate, with the date of his death.

The practice, which is in vogue in some parts of the country, to veil or drape in black the throne of the departed Bishop, should be abandoned. The throne should be hung in purple and used by the presiding Prelate, if this is a Cardinal or the Metropolitan of the deceased Bishop. The practice of veiling the throne and leaving it unoccupied is an old French importation, and, as such, opposed by decrees of the plenary councils of Baltimore, which prohibit any foreign customs from being introduced into the liturgy of this country.[1]

The remains of Prelates inferior to Bishops are laid out vested in the purple cassock and priestly vestments. If the dead Prelate had the privilege of the pontificals—as is the case for Protonotaries Apostolic—he may be vested in his pontificals; but the mitre should not be put on his head; his proper headdress is the prelatial biretta.

After the burial of a Cardinal, or of a Bishop, his pontifical hat is suspended to the ceiling of the church, above the place where the body is interred.

[1] *Concil. Plen. Baltim.* I., nn. 36, 42, 44.—*Concil. Plen. Baltim.* II., nn. 210, 213, 216, 218.

APPENDICES.

APPENDIX I.

DOCTORS.

1. Privileges.—2. Title.—3. Biretta.—4. Ring.—5. Dignities Reserved for Doctors.

1. The Doctorate (from *docere,* to teach) is an academic distinction giving the right of publicly teaching the subject in which one has obtained this degree.

However, if the doctorate confers a *right,* it does not confer a *mission,* and, as is well explained in the diplomas delivered by the Roman universities, a doctor can not teach without having been positively appointed by his Ordinary.

The doctorate creates a presumption *de jure* in favor of the candidate for teaching, so that his Bishop can not require from him an examination before appointing him to a chair. But, this presumption exists only when it is question of teaching, since a doctor as such is not exempted from the other examinations prescribed by canon law, if they are exacted in the diocese to which he belongs.

The privilege of teaching is the very basis of the doctorate. There are, however, other honorary privileges attached to the degree, as that of wearing a four-horned biretta and a gold ring. Some important dignities and offices in the Church are likewise reserved for doctors.

2. The title of *Doctor* is given by a university which has received from the Holy See the power of conferring academic degrees. Degrees conferred by other than apostolic authority are not recognized by the Church, and the recipients of such degrees are not entitled to any canonical privileges.

The titles most commonly granted to priests are those of Doctor of Theology, Doctor of Philosophy, Doctor of Sacred Scripture, Doctor of Canon (or Civil) Law, Doctor of both Laws (*in utroque*).

These titles may be written in full after the Doctor's name, or be indicated by initials. These initials are the following:

Doctor of Theology: D. D. (*Doctor Divinitatis*), or S. T. D. (*Sacrae Theologiae Doctor*).

Doctor of Philosophy: Ph. D. (*Philosophiae Doctor*).

Doctor of Canon Law: D. C. L. (*Doctor of Canon Law*), or J. C. D. (*Juris Canonici Doctor*).

Doctor of Civil Law: J. C. D. (*Juris Civilis Doctor*), and LL. D. (*Doctor of Laws*).

Doctor of both Laws: J. U. D. (*Juris Utriusque Doctor*).

Doctor of Sacred Scripture: S. S. D. (*Sacrae Scripturae Doctor*).

3. The principal mark of a Doctor's dignity is the four-horned biretta. This is not a choir cap; therefore, it should not be worn with the choir habit, or in church functions. A Doctor is allowed to wear his cap only when he acts as Doctor, namely, when teaching, attending academic solemnities, etc.[1]

The doctoral biretta given by the Roman universities is entirely black. Some other universities have adopted different designs of doctoral biretta. Thus the biretta of Louvain is black, with a tuft of a color proper to each department of sacred sciences. The Doctors of Theology of the Catholic University of America, Washington, D. C., wear a doctoral biretta of black velvet, with red silk lining, trimmings and tuft.

[1]S. R. C., Decem. 7, 1844, *in Venusina.*—"*Nec uti posse, in ecclesiasticis functionibus, tali bireto.*"

All Bishops have the title "D. D." But this title does not carry with it the right of wearing a purple four-horned biretta. The purple biretta has been granted by Pope Leo XIII. as an exterior mark of the episcopal character, not as a sign of any academic distinction.[1] The biretta conceded is a choir biretta, therefore, three-horned, and its shape can not be changed. Moreover, even with only three horns, this biretta is sufficient to indicate that the Bishop is a Doctor, since it is understood that all Bishops are Doctors. Again, a Doctor must wear no other doctoral biretta than that conferred on the Doctors of the university of which he is a graduate. Now, no university, to my knowledge, includes the purple biretta among the insignia of its Doctors.

Finally, the Archbishop of Santiago (Chile) having asked whether he might use a four-horned biretta, the Sacred Congregation of Rites answered in the negative.[2]

Although the clerical biretta and the doctoral cap are very similar in shape, they differ as to the origin and meaning, and, therefore, should not be confounded. No one is ever allowed to wear his doctoral biretta with his choir habit, or to add one more horn to his choir biretta under the pretext of manifesting his doctorate.

4. Another mark of the Doctorate is the gold ring. For doctors of the Roman College it is a plain ring, with the word "ROMA" carved on the bezel.[3] In other universities, the doctoral ring is adorned with a gem. There is no written law prohibiting a doctor from wearing a gemmed ring. If he is a doctor in several branches, he may even wear several rings, one for each doctorate.[4]

The doctoral ring is worn on the same finger as the

[1]Const. *Praeclaro divinae gratiae,* Feb. 3, 1888.—S. R. C., Dec. 7, 1844.
[2]S. R. C., Sept. 5, 1895.
[3]A. BATTANDIER, *Annuaire Pontifical* (1906), p. 449.—BARBIER DE MONTAULT, *op. cit.,* Tom. I., pp. 159, 171, 172.—GRIMALDI, *op. cit.,* ch. XXIII.
[4]Cfr. the interesting discussion of this point in Battandier's *Annuaire Pontifical, loc. cit.*

prelatical ring, namely, on the fourth finger of the right hand.

Doctors may wear the ring everywhere, at all times, except when saying Mass or when performing ecclesiastical functions. The Sacred Congregation of Rites, on several occasions, has given explicit and categorical answers to questions on this point.[1]

5. Besides these privileges, the doctorate is also desirable, because, according to the discipline of the Council of Trent, some ecclesiastical dignities and offices are reserved for Doctors. Such are the dignities of Chapters,[2] the functions of a Vicar Capitular,[3] those of an Archdeacon,[4] the office of Examiners of the clergy.[5] Above all, the doctorate is required in the candidates for the episcopacy.[6]

However, for all these dignities, the licenciate is accepted as a substitute for the doctorate. Candidates may be dispensed even from that requirement of the Council. Ordinarily, they obtain a dispensation if they are not doctors, or they receive from Rome a doctor's diploma, together with their bulls of institution.

[1]S. R. C., May 22, 1612—Febr. 13, 1625—Nov. 1628—March 3, 1674—May 23, 1846, etc.

[2]BENEDICT XIII., Const. *Pastoralis officii* (May 19, 1725).

[3]Council of Trent, Sess. XXIV., ch. XVI.

[4]Council of Trent, Sess. XXIV, ch. XII.

[5]Council of Trent, Sess. XXIV, ch. XVIII.

[6]Council of Trent, Sess. XXII., ch. II., *De Reformatione.*

APPENDIX II.

DOCUMENTS.

DECREE OF POPE PIUS X. CONCERNING THE PRIVILEGES OF ROMAN PRELATES.

PIUS PP. X.

MOTU PROPRIO.

DE PROTONOTARIIS APOSTOLICIS, PRAELATIS URBANIS, ET ALIIS
QUI NONNULLIS PRIVILEGIIS PRAELATORUM PROPRIIS FRUUNTUR.

Inter multiplices curas, quibus ob officium Nostrum apostolicum premimur, illa etiam imponitur, ut venerabilium Fratrum Nostrorum, qui episcopali charactere praefulgent, pontificales praerogativas, uti par est, tueamur. Ipsi enim Apostolorum sunt Successores; de iis loquitur Cyprianus (*ep. 69, n. 8*) dicens, *Episcopum in Ecclesia esse et Ecclesiam in Episcopo;* nec ulla adunatur Ecclesia sine Episcopo suo, imo vero Spiritus ipse Sanctus *posuit Episcopos regere Ecclesiam Dei* (*Act XX, 38.*) Quapropter, *Presbyteris superiores esse Episcopos,* iure definivit Tridentinum Concilium (*Sess. XXIII, c. 7*). Et licet Nos, non tantum honoris, sed etiam iurisdictionis principatum supra ceteros Episcopos, ex Christe dispositione, tamquam Petri Successores, geramus, nihilominus

Fratres Nostri sunt Episcopi, et sacra Ordinatione pares. Nostrum ergo, est, illorum excelsae dignitati sedulo prospicere, eamque pro viribus coram christiano populo extollere.

Ex quo praesertim Pontificalium usus per Decessores Nostros Romanos Pontifices aliquibus Praelatis, episcopali charactere non insignitis, concessus est, id saepe accidit, ut, vel malo hominum ingenio, vel prava aut lata nimis interpretatione, ecclesiastica disciplina haud leve detrimentum ceperit, et episcopalis dignitas non parum iniuriae.

Quum vero de huiusmodi abusibus ad hanc Apostolicam Sedem Episcoporum querelae delatae sunt, non abnuerunt Praedecessores Nostri iustis eorum postulationibus satisfacere, sive Apost. Litteris, sive S. Rit. Congr. Decretis pluries ad rem editis. In id maxime intenderunt Benedictus XIV, per epist. S. R. Congr. d. d. 31 Martii MDCCXLIV, "*SSmus Dominus Noster,*" iterumque idem Benedictus, d. 17 Februarii MDCCLII "*In throno iustitiae;*" Pius VII, d. 13 Decembris MDCCCXVIII "*Cum innumeri,*" et rursus idem Pius, d. 4 Iulii MDCCCXXIII "*Decet Romanos Pontifices,*" et Pius IX, d. 29 Augusti MDCCCLXXII "*Apostolicae Sedis officium.*" E sacr. Rit. Congregatitone memoranda in primis Decreta quae sequuntur: de Praelatis Episcopo inferioribus, datum die 27 mensis Septembris MDCLIX et ab Alexandro VII confirmatum; dein Decreta diei 22 Aprilis MDCLXXXIV de Canonicis Panormitanis; diei 29 Ianuarii MDCCLII de Canonicis Urbinatibus; diei 27 Aprilis MDCCCXVIII de Protonotariis Titularibus, a Pio PP. VII approbatum; ac diei 27 Augusti MDCCCXXII de Canonicis Barensibus.

Hisce tamen vel neglectis, vel ambitioso conatu, facili aufugio amplificatis, hac nostra aetate saepe videre est Praelatos, immoderato insignium et praerogativarum usu, praesertim circa Pontificalia, viliores reddere dignitatem et honorem eorum, qui sunt revera Pontifices.

Quamobrem, ne antiquiora posthabeantur sapienter a Praedecessoribus Nostris edita documenta, quin imo, ut iis novum robur et efficacia adiiciatur, atque insuper praesentis aevi indoli mos iuste geratur, sublatis omnibus consuetudinibus in contrarium, nec non amplioribus privilegiis, praerogativis, exemptionibus, indultis, concessionibus, a quibusvis personis, etiam speciali vel specialissima mentione dignis, nominatim, collective, quovis titulo et iure, acquisitis, assertis, aut praetensis, etiam Praedecessorum Nostrorum et Apostolicae Sedis Constitutionibus, Decretis, aut Rescriptis, confirmatis, ac de quibus, ad hoc, ut infirmentur, necesse sit peculiariter mentionem fieri, exquisito voto aliquot virorum in canonico iure et liturgica scientia peritorum, reque nature perpensa, motu proprio, certa scientia, ac de Apostolicae potestatis plenitudine, declaramus, constituimus, praecipimus, ut in posterum, Praelati Episcopis inferiores aliique, de quibus infra, qua tales, non alia insignia, privilegia, praerogativas audeant sibi vindicare, nisi quae hoc in Nostro documento, motu proprio dato, continentur, eademque ratione ac forma, qua hic subiiciuntur.

A.—De Protonotariis Apostolicis.

1. Quatuor horum habeantur ordines: I. Protonotarii Apostolici de Numero Participantium, septem qui Collegium privative constituunt; II. Protonotarii Apostolici Supranumerarii; III. Protonotarii Apostolici ad instar Participantium; IV. Protonotarii Apostolici Titulares, seu honorarii (extra Urbem).

I.—PROTONOTARII APOSTOLICI DE NUMERO PARTICIPANTIUM.

2. Privilegia, iura, praerogativas et exemptiones quibus, ex Summorum Pontificum indulgentia iamdudum gaudet Collegium Protonotariorum Apostolicorum de numero Participantium, in propriis Statutis nuperrime ab ipso-

met Collegio iure reformatis inserta, libenter confirmamus, prout determinata inveniuntur in Apostolicis Documentis inibi citatis, ac praesertim in Constitutione "*Quamvis peculiaris*" Pii Pp. IX, diei 9 mensis Februarii MDCCCLIII, paucis exceptis, quae, uti infra, moderanda statuimus:

3. Protonotarii Apostolici de numero Participantium habitu praelatitio rite utuntur, et alio, quem vocant *pianum* atque insignibus prout infra numeris 16, 17, 18 describuntur.

4. Habitu quotidiano incedentes, caligas, collare et pileum ut ibidem n. 17 gestare poterunt, ac insuper Annulum gemmatum, quo semper iure utuntur, etiam in privatis Missis aliisque sacris functionibus.

5. Quod vero circa usum Pontificalium insignium, Xystus V in sua Constitutione "*Laudabilis Sedis Apostolicae sollicitudo,*" diei 6 mensis Februarii MDCLXXXVI, Protonotariis, Participantibus, concessit: "Mitra et quibuscumque aliis Pontificalibus insignibus, etiam in Cathedralibus Ecclesiis, de illorum tamen Praesulum, si praesentes sint, si vero absentes, absque illorum consensu, etiam ilis irrequisitis, extra curiam uti," in obsequium praestantissimae Episcoporum dignitatis, temperandum censuimus, ut pro Pontificalibus, extra Urbem tantum agendis, iuxta S. R. C. declarationem quoad Episcopos extraneos vel Titulares, diei 4 mensis Decembris MCMIII, ab Ordinario loci veniam semper exquirere teneantur, ac insuper consensum Praelati Ecclesiae exemptae, si in ea sit celebrandum.

6. In Pontificalibus peragendis, semper eis inhibetur usus throni, pastoralis baculi et cappae; item septimi candelabri super altari, et plurium Diaconorum assistentia; Faldistorio tantum utentur, apud quod sacras vestes assumere valeant. Pro concessis enim in citata Xysti V Constitutione, "quibuscumque aliis pontificalibus insignibus," non esse sane intelligenda declaramus ea,

quae ipsis Episcopis extra Dioecesim sunt interdicta. Loco *Dominus vobiscum* numquam dicent *Pax vobis;* trinam benedictionem impertientur numquam, nec versus illi praemittent *Sit nomen Domini* et *Adiutorium,* sed in Missis tantum pontificalibus, Mitra cooperti, cantabunt formulam *Benedicat vos,* de more populo benedicentes; a qua benedictione abstinebunt, assistente Episcopo loci Ordinario, aut alio Praesule, qui ipso Episcopo sit maior, ad quem pertinet eam impertiri.

7. Ad Ecclesiam accedentes, Pontificalia celebraturi, ab eaque recedentes, habitu praelatito induti, supra Mantelletum Crucem gestare possunt pectoralem, a qua alias abstinebunt; et nisi privatim per aliam portam ingrediantur, ad fores Ecclesiae non excipientur ut Ordinarius loci, sed a Caeremoniario ac duobus clericis, non tamen Canonicis seu Dignitatibus; seipsos tantum aqua lustrali signabunt, tacto, aspersorio illis porrecto, et per Ecclesiam procedentes populo numquam benedicent.

8. Crux pectoralis, a Protonotariis Participantibus in pontificalibus functionibus adhibenda, aurea erit, cum unica gemma, pendens a funiculo serico *rubini* coloris commixto cum auro, et simili flocculo retro ornato.

9. Mitra in ipsorum Pontificalibus erit ex tela aurea (numquam tamen pretiosa) quae cum simplici alternari possit, iuxta Caerem. Episcop. (*I, XVII, nn. 2 et 3*); nec alia Mitra nisi simplici diebus poenitentialibus et in exsequiis eis uti licebit. Pileolo nigri coloris sub Mitra dumtaxat uti poterunt.

10. Romae et extra, si ad Missam lectam cum aliqua solemnitate celebrandam accedant, habitu praelatitio induti, praeparationem et gratiarum actionem persolvere poterunt ante altare, in genuflexorio pulvinaribus tantum instructo, vestes sacras ab altari assumere, aliquem clericum *in Sacris* assistentem habere, ac duos inferiores ministros. Fas erit praeterea Canonem et Palmatoriam, Urceum et Pelvim cum Manutergio in lance adhibere. In

aliis Missis lectis, a simplici sacerdote ne differant, nisi in usu Palmatoriae. In Missis autem cum cantu, sed non pontificalibus, uti poterunt etiam Canone et Urceo cum Pelvi et lance ad Manutergium.

11. Testimonium autem exhibere cupientes propensae voluntatis Nostrae in perinsignem hunc coetum, qui inter cetera praelatorum Collegia primus dicitur et est in Romana Curia, Protonotariis Participantibus, qui a locorum Ordinariis sunt exempti, et ipsis Abbatibus praecedunt, facultatem facimus declarandi omnibus qui Missae ipsorum intererunt, ubivis celebrandae, sive in oratoriis privatis, sive in altari portatili, per eiusdem Missae auditionem diei festi praecepto rite planeque satisfieri.

12. Protonotarius Apostolicus de numero Participantium, qui ante decimum annum ab adepto Protonotariatu Collegium deseruerit, aut qui a decimo saltem discesserit, et per quinque alios, iuxta Xysti V Constitutionem, iisdem privilegiis gavisus fuerit, inter Protonotarios *ad instar* eo ipso erit adscriptus.

II.—PROTONOTARII APOSTOLICI SUPRANUMERARII.

13. Ad hunc Protonotariorum ordinem nemo tamquam privatus aggregabitur, sed iis tantum aditus fiet, qui Canonicatu potiuntur in tribus Capitulis Urbis Patriarchalium, id est Lateranensis Ecclesiae, Vaticanae ac Liberianae; itemque iis qui Dignitate aut Canonicatu potiuntur in Capitulis aliarum quarumdam extra Urbem ecclesiarum, quibus privilegia Protonotariorum *de numero* Apostolica Sedes concesserit, ubique fruenda. Qui enim aut in propria tantum ecclesia vel dioecesi titulo Protonotarii aucti sunt, aut nonullis tantum Protonotariorum privilegiis fuerunt honestati neque Protonotariis aliisve Praelatis Urbanis accensebuntur, neque secus habebuntur ac illi de quibus hoc in Nostro documento nn. 80 et 81 erit sermo.

14. Canonici omnes, etiam Honorarii, tum Patriarchalium Urbis, tum aliarum ecclesiarum de quibus supra, tamquam singuli, insignibus et iuribus Protonotariorum ne fruantur, nec gaudeant nomine et honore Praelatorum, nisi prius a Summo Pontifice inter Praelatos Domesticos per Breve adscripti sint, et alia servaverint quae infra num. 34 dicuntur. Protonotarius autem *ad instar*, qui Canonicis eiusmodi accenseatur, eo ipso privilegia Protonotarii Supranumerarii acquiret.

15. Protonotarii Apostolici Supranumerarii subjecti remanent proprio Ordinario, ad formam Concilii Tridentini (*Sess. 24, C. 11*), ac eorum beneficia extra Romanam Curiam vacantia Apostolicae Sedi minime reservantur.

16. Habitum praelatitium gestare valent coloris violacei, in sacris functionibus, id est caligas, collare, talarem vestem cum cauda, nunquam tamen explicanda, neque in ipsis Pontificalibus celebrandis: sericam zonam cum duobus flocculis pariter sericis a laeva pendentibus, et Palliolum, seu Mantelletum supra Rocchetum; insuper nigrum biretum flocculo ornatum coloris *rubini:* pileum item nigrum cum vitta serica, opere reticulato exornata, eiusdem *rubini* coloris, cuius coloris et serici erunt etiam ocelli, globuli, exiguus torulus collum et anteriores extremitates vestis ac Mantelleti exornans, eorum subsutum, itemque reflexus (*paramani*) in manicis (etiam Roccheti).

17. Alio autem habitu uti poterunt, Praelatorum proprio, vulgo *piano*, in Congregationibus, conventibus, solemnibus audientiis, ecclesiasticis et civilibus, idest caligis et collari violacei coloris, veste talari nigra cum ocellis, globulis, torulo ac subsuto, ut supra, *rubini* coloris, serica zona violacea cum laciniis pariter sericis et violaceis, peramplo pallio talari item serico violaceo, non undulato, absque subsuto aut ornamentis quibusvis alterius coloris, ac pileo nigro cum chordulis et sericis flocculis *rubini* coloris Communi habitu incedentes, caligas et collare violacei coloris ac pileum gestare poterunt, ut supra dicitur.

18. Propriis insignibus seu stemmatibus imponere poterunt pileum cum lemniscis ac flocculus duodecim, sex hinc, sex inde pendentibus, eiusdem *rubini* coloris, sine Cruce vel Mitra.

19. Habitum et insignia in choro Dignitates et Canonici Protonotarii gerent, prout Capitulo ab Apostolica Sede concessa sunt; poterunt nihilominus veste tantum uti violacea praelatitia cum zona sub choralibus insignibus, nisi tamen alia vestis tamquam insigne chorale sit adhibenda. Pro usu Roccheti et Mantelleti in choro attendatur, utrum haec sint speciali indulto permissa; alias enim Protonotarius, praelatitio habitu assistens, neque locum inter Canonicos tenebit, neque distributiones lucrabitur, quae sodalibus accrescent.

20. Cappam laneam violaceam, pellibus ermellini hiberno tempore, aestivo autem *rubini* coloris serico ornatam, induent in Cappellis Pontificiis, in quibus locum habebunt post Protonotarios Participantes. Ii vero Canonici Protonotarii qui Praelati non sunt, seu nomine tantum Protonotariorum, non vero omnibus iuribus gaudent, ut nn. 13 et 14 dictum est, in Cappellis locum non habebunt, neque ultra limites pontificiae concessionis habitu praelatitio et *piano,* de quibus nn. 16 et 17, uti umquam poterunt.

21. Habitu praelatitio induti, clericis quibusvis, Presbyteris, Canonicis, Dignitatibus, etiam collegialiter unitis, atque Praelatis Ordinum Regularium, quibus Pontificalium privilegium non competat, antecedunt, minime vero Vicariis Generalibus vel Capitularibus, Abbatibus, et Canonicis Cathedralium collegialiter sumptis. Ad Crucem et ad Episcopum non genuflectent, sed tantum sese inclinabunt: duplici ductu thurificabuntur: item si sacris vestibus induti functionibus in choro adsistant.

22. Gaudent indulto Oratorii privati domi rurique, ab Ordinario loci visitandi atque approbandi, in quo, etiam

solemnioribus diebus (exceptis Paschatis, Pentecostes, Assumptionis B. M. V., SS. Apostolorum Petri et Pauli, nec non loci Patroni principalis festis) celebrare ipsi Missam poterunt, vel alius Sacerdos, in propriam, consanguineorum, affinium, familiarium et cohabitantium commoditatem, etiam ad praeceptum implendum. Privilegio autem altaris portatilis omnino carere se sciant.

23. Licet iisdem acta conficere de causis Beatificationis et Canonizationis Servorum Dei, quo tamen privilegio uti non poterunt, si eo loci alter sit e Collegio Protonotariorum Participantium.

24. Rite eliguntur in Conservatores Ordinum Regularium aliorumque piorum Institutorum, in Iudices Synodales, in Commissarios et Iudices Apostolicos etiam pro causis beneficialibus et ecclesiasticis. Item apud ipsos professionem Fidei recte emittunt, qui ex officio ad eam adiguntur. Ut autem iuribus et praerogativis, hic et num. 23 expressis, frui possint Canonici Protonotarii in S. Theologia aut in iure Canonico doctorali laurea insigniti sint oportet.

25. Extra Urbem, et impetrata venia Ordinarii loci, cui erit arbitrium eam tribuendi quoties et pro quibus Solemnitatibus voluerit, atque obtento etiam consensu Praelati ecclesiae exemptae, in qua forte celebrandum sit, pontificali ritu Missas et Vesperas aliasque sacras functiones peragere poterunt. Quod functiones attinet collegialiter, seu Capitulo praesente, celebrandas, a propriis Constitutionibus, de Ordinarii consensu, provideatur, iuxta Apostolica Documenta.

26. Ad ecclesiam accedentes, Pontificalia celebraturi, ab eaque recedentes, habitu praelatitio induti, supra Mantelletum Crucem gestare possunt pectoralem (a qua alias abstinebunt): et nisi privatim per aliam portam ingrediantur, ad fores ecclesiae non excipientur ut Ordinarius loci, sed a Caeremoniario et duobus clericis, non tamen a Canonicis seu Dignitatibus: seipsos tantum aqua lustrali

signabunt, tacto aspersorio sibi porrecto, et per ecclesiam procedentes populo numquam benedicent.

27. Pontificalia agent ad Faldistorium, sed vestes sacras in sacrario assument et deponent, quae in Missis erunt: *a*) Caligae et sandalia serica cum orae textu ex auro; *b*) Tunicella et Dalmatica; *c*) Crux pectoralis sine gemmis, e chordula serica *rubini* ex integro coloris pendens, auro non intertexta, simili flocculo retro ornata; *d*) Chirothecae sericae, sine ullo opere phrygio, sed tantum orae textu auro distinctae; *e*) Annulus cum unica gemma; *f*) Mitra ex serico albo, sine ullo opere phrygio, sed tantum cum orae textu ex auro, et cum laciniis similiter aureis, quae cum simplici ex lino alternari poterit, iuxta Caerem. Episcopor. (*I, XVII, nn. 2 et 3*); haec vero simplex, diebus poenitentialibus et in exsequiis una adhibebitur; *g*) Canon et Palmatoria, a qua abstinendum coram Ordinario seu maiori; *h*) Urceus et Pelvis cum Mantili in lance; *i*) Gremiale.

28. In Vesperis solemnibus (post quas benedictionem non impertientur) aliisque sacris functionibus pontificaliter celebrandis, Mitra, Cruce pectorali, Annulo utentur, ut supra. Pileolus nigri dumtaxat coloris, nonnisi sub Mitra ab eis poterit adhiberi.

29. In pontificalibus functionibus eisdem semper interdicitur usus throni, pastoralis baculi et cappae; in Missis autem pontificalibus, septimo candelabro super altari non utentur, nec plurium Diaconorum assistentia; Presbyterum assistentem pluviali indutum habere poterunt, non tamen coram Episcopo Ordinario aut alio Praesule, qui ipso Episcopo sit maior; intra Missam manus lavabunt ad Ps. *Lavabo* tantum. Loco *Dominus Vobiscum,* nunquam dicent *Pax vobis;* trinam benedictionem impertientur nunquam, nec versus illi praemittent *Sit nomen Domini* et *Adiutorium,* sed in Missis tantum pontificalibus, Mitra cooperti, cantabunt formulam *Benedicat vos,* de more populo benedicentes: a qua benedictione abstinebunt assistente Episcopo loci Ordinario aut alio Praesule, qui

ipso Episcopo sit maior, cuius erit eam impertiri. Coram iisdem, in pontificalibus celebrantes, Mitra, simplici solummodo utantur, et dum illi sacra sumunt paramenta, aut solium petunt vel ab eo recedunt stent sine Mitra.

30. De speciali commissione Ordinarii, Missam quoque pro defunctis pontificali ritu celebrare poterunt Protonotarii Supranumerarii, cum Absolutione in fine, Mitra linea utentes; numquam tamen eamdem Absolutionem impertiri illis fas erit, post Missam ab alio celebratam; quod ius uni reservatur Episcopo loci Ordinario.

31. Romae et extra, si ad Missam lectam cum aliqua solemnitate celebrandam accedant, habitu praelatitio induti, praeparationem et gratiarum actionem persolvere poterunt ante altare in genuflexorio pulvinaribus tantum instructo, vestes sacras ab altari assumere (non tamen Crucem pectoralem et Annulum) aliquem clericum *in Sacris* assistentem habere, ac duos inferiores ministros; Canonem et Palmatoriam, Urceum et Pelvim cum Manutergio in lance adhibere; sed ante v. *Communio* manus ne lavent. In aliis Missis lectis a simplici Sacerdote ne differant, nisi in usu Palmatoriae: in Missis autem cum cantu, sed non pontificalibus, uti poterunt etiam Canone, Urceo cum Pelvi, ac lance ad Manutergium, nisi ex statu'is vel consuetudine in propria ecclesia haec prohibeantur.

32. Canonico Protonotario Apostolico Supranumerario pontificalia peragere cum ornamentis ac ritu superius enunciatis fas non erit, nisi infra terminos propriae dioecesis; extra autem, nonisi ornatu et ritu, prout Protonotariis *ad instar,* ut infra dicetur, concessum est.

33. Cum tamen Canonicos trium Patriarchalium Urbis, ob earumdem praestantiam, aequum sit excellere privilegiis, eo vel magis quod in Urbe, ob Summi Pontificis praesentiam, Pontificalium privilegium exercere nequeunt, illis permittitur, ut in ecclesiis totius terrarum orbis, impetrata Ordinariorum venia, ac Praesulum ecclesiarum exemptarum consensu, Pontificalia agant cum ritu atque

ornamentis nn. 27, 28, 29 recensitis. Insuper, licet aliquis ex ipsis inter Praelatos nondum fuerit adscriptus, Palmatoria semper, etiam in privatis Missis uti poterit.

34. Recensita hactenus privilegia illa sunt quibus dumtaxat Protonotarii Apostolici Supranumerarii fruuntur. Verum, cum eadem collective coetui Canonicorum conferantur, Canonici ipsi, tamquam singuli, iis uti nequibunt, nisi Praelati Urbani fuerint nominati et antea suae ad Canonicatum vel Dignitatem promotionis et auspicatae iam possessionis, atque inter Praelatos aggregationis, ut num. 14 dicitur, testimonium Collegio Protonotariorum Participantium exhibuerint; coram ipsius Collegii Decano, vel per se vel per legitimum procuratorem, Fidei professionem et fidelitatis iusiurandum de more praestiterint, ac de his postea, exhibito documento, proprium Ordinarium certiorem fecerint. Quibus expletis, eorum nomen in sylloge Protonotariorum Apostolicorum recensebitur.

35. Canonici ecclesiarum extra Urbem, qui ante Nostri huius documenti Motu Proprio editi publicationem, privilegia Protonotariorum, una cum Canonicatu, sunt assequuti, ab expeditione Brevis, de quo supra, num. 14, dispensantur; iusiurandum tamen fidelitatis coram Ordinario suo praestabunt infra duos menses.

36. Collegialiter tamquam Canonici pontificalibus functionibus, iuxta Caeremoniale Episcoporum, sacris vestibus induti adsistentes non alia Mitra utantur, quam simplici, nec unquam hoc et ceteris fruantur Protonotariorum insignibus et privilegiis extra propriam ecclesiam, nisi in diplomate concessionis aliter habeatur. Canonicus tamen qui forte ad ordinem saltem Subdiaconatus non sit promotus, neque in choro cum aliis Mitra unquam utatur. In functionibus autem praedictis inservientem de Mitra non habebunt, prout in Pontificalibus uni Celebranti competit. Qui in Missa solemni Diaconi, Subdiaconi aut Presbyteri assistentis munus agunt, dum Dignitas, vel Canonicus, aut alter Privilegiarius pontificaliter celebrant, Mitra non

utentur; quam tamen adhibere poterunt Episcopo solemniter celebrante, ut dictum est de collegialiter adsistentibus, quo in casu, cum ministrant, aut cum Episcopo operantur, maneant detecto capite.

37. Protonotarius Supranumerarius defunctus efferri aut tumulari cum Mitra non poterit, neque haec eius feretro imponi.

38. Ne autem Protonotariorum numerus plus aequo augeatur, prohibemus, ne in posterum in ecclesiis, de quibus supra, Canonici Honorarii, sive infra, sive extra Dioecesim degant, binas partes excedant eorum, qui Capitulum iure constituunt.

39. Qui secus facere, aliisve, praeter memorata, privilegis et iuribus uti praesumpserint, si ab Ordinario semel et bis admoniti non paruerint, eo ipso, Protonotariatus titulo, honore, iuribus et privilegiis, tamquam singuli, privatos se noverint.

40. Sciant praeterea, se, licet forte plures una simul, non tamquam unius ecclesiae Canonici, sed tamquam Protonotarii conveniant, non idcirco Collegium praelatitium constitueri; verum quando una cum Protonotariis de numero Participantium concurrunt, v. gr. in Pontificia Cappella, tunc quasi unum corpus cum ipsis effecti censentur, sine ullo tamen amplissimi Collegii praeiudicio, ac servatis eiusdem Cappellae et Familiae Pontificiae consuetudinibus.

41. Si quis (exceptis Canonicis trium Patriarchalium Urbis) quavis ex causa Dignitatem aut Canonicatum dimittat, cui titulus, honor et praerogativae Protonotarii Apostolici Supranumerarii adnexa sint, ab eiusmodi titulo, honore et praerogativis statim decidet. Qui vero Pontificium Breve inter Praelatos aggregationis obtinuerit, horum tantum privilegiis deinceps perfruetur.

III.—PROTONOTARII APOSTOLICI AD INSTAR.

42. Inter Protonotarios Apostolicos *ad instar* Participantium illi viri ecclesiastici adnumerantur, quibus Apostolica Sedes hunc honorem conferre voluerit, ac praeterea Dignitates et Canonici alicuius Capituli praetantioris, quibus collegialiter titulus et privilegia Protonotariorum, cum addito *ad instar,* ubique utenda, fuerint ab eadem Apostolica Sede collata. Canonici enim qui aut in propria tantum ecclesia vel dioecesi titulo Protonotarii aucti sunt, aut nonnulis tantum Protonotariorum privilegiis fuerunt honestati, neque Protonotariis aliisve Praelatis Urbanis accensebuntur, neque secus habebuntur ac illi de quibus hoc in Nostro documento nn. 80 et 81 erit sermo.

43. Qui Protonotarii Apostolici *ad instar* tamquam singuli iuribus honorantur, eo ipso sunt Praelati Domus Pontificiae; qui vero ideo sunt Protonotarii quia alicuius ecclesiae Canonici, Praelatis Domesticis non adnumerantur, nisi per Breve Pontificium ut num. 14 dictum est. Omnes Protonotarii *ad instar* subiecti remanent, ad iuris tramitem, Ordinario loci.

44. Beneficia illorum, qui Protonotarii *ad instar* titulo et honore gaudent tamquam Canonici alicuius Capituli, si vacent extra Romanam Curiam, Apostolicae Sedi minime reservantur. Beneficia vero eorum, qui tali titulo et honore fruuntur, tamquam privata persona, non poterunt nisi ab Apostolica Sede conferri.

45. Quod pertinet ad habitum praelatitium, *pianum* et communem, stemmata et choralia insignia, habitum et locum in Pontificia Cappella, omnia observabunt, uti supra dictum est de Protonotariis Supranumerariis, nn. 16, 17, 18, 19, 20.

46. Iisdem iuribus gaudebunt, praecedentiae, privati oratorii, conficiendi acta Beatificationis et Canonizationis, passivae electionis in Conservatores, ceterisque; item recipiendae Fidei professionis, reverentiae ad Crucem, thurificationis, quibus omnibus fruuntur Protonotarii Supra-

numerarii, ut supra nn. 21, 22, 23, 24, ac iisdem sub conditionibus.

47. De venia Ordinarii et Praesulis consensu ecclesiae exemptae, extra Urbem, Missas, non tamen de requie, pontificali ritu et ornatu celebrare poterunt, prout supra notatur, ubi de Protonotariis Supranumerariis, nn. 25, 26, 27, 28, 29; verum his legibus: Nec Faldistorio nec Gremiali unquam utantur, sed una cum Ministris in scamno, cooperto panno coloris diei, sedeant; caligis et sandaliis utantur sericis tantum, cum orae textu item serico flavi coloris ornato, et similiter sericis chirothecis sine alio ornamento; Mitra simplici ex serico damasceno, nullo ornamento, ne in oris quidem distincta, cum rubris laciniis ad vittas. Extra Cathedrales Ecclesias tantum, assistentem Presbyterum habere poterunt pluviali indutum, dummodo non assistat Episcopus Ordinarius aut alius Praesul ipso Episcopo maior. Crucem pectoralem auream sine gemmis gerent, appensam funiculo serico violacei ex integro coloris, auro non intertexto. Omnia, quae in Missa cantanda vel legenda sunt, nunquam ad scamnum, sed ad altare cantabunt et legent. Manus infra Missam lavent tantum ad Ps. *Lavabo.*

48. Poterunt insuper, pariter extra Urbem, de venia Ordinarii et cum Praesuli ecclesiae exemptae consensu, Mitra, Cruce pectorali et Annulo ornati, ad scamnum, more Presbyterorum, celebrare Vesperas illius festi, cuius Missam ipsi pontificaliter acturi sint, vel peregerint (absque benedictione in fine). Iisdem ornamentis eodemque ritu uti licebit, de speciali tamen commissione Ordinarii, in Vesperis festi, cuius Missa in pontificalibus ab alio quolibet Praelato celebretur, itemque in benedictione cum Sanctissimo Sacramento solemniter (non tamen trine) impertienda, in Processionibus, et in una ex quinque absolutionibus in solemnioribus exsequiis, de quibus in Pontificali Romano.

49. Romae Missam lectam aliqua cum solemnitate celebrantes, si praelatitio habitu sint induti, ea retineant, quae

de Protonotariis Supranumerariis n. 31 constituta sunt; extra Urbem, de speciali tamen commissione Ordinarii, eodem modo se gerent; aliis in Missis et functionibus, tamquam Praelati Domestici, ut n. 78, Palmatoriam tantum, si velint, adhibeant.

50. Qui Canonicorum coetui adscriptus, cui hactenus recensita Protonotariorum *ad instar* privilegia concessa sint, tamquam privata persona iisdem uti velit, prius Breve Pontificium, ut dicitur nn. 14 et 43, de sua inter Praelatos Domesticos aggregatione, servatis servandis, obtineat, simulque suae ad Canonicatum vel Dignitatem promotionis, initaeque possessionis ac inter Praelatos aggregationis testimonium Collegio Protonotariorum Participantium exhibeat. Tum coram ipsius Collegii Decano, vel per se vel per legitimum procuratorem, Fidei professionem ac fidelitatis iusiurandum, de more, praestet; de his denique exhibito documento proprium Ordinarium certiorem faciat. Qui vero tamquam privata persona huiusmodi titulum rite fuerit consecutus, non ante privilegiis eidem titulo adnexis uti poterit, quam legitimum suae nominationis testimonium memorato Collegio exhibuerit, Fidei professionem et fidelitatis iusiurandum, uti supra, ediderit, de hisque omnibus authenticum documentum suo Ordinario attulerit. Haec ubi praestiterint, eorum nomen in sylloge Protonotariorum recensebitur.

51. Qui ante has Litteras, motu proprio editas, iuribus gaudebant Protonotarii *ad instar,* tamquam alicuius ecclesiae Canonici, a postulatione Brevis, de quo in superiori numero, dispensantur, quemadmodum et a iureiurando, ut ibidem dicitur, praestando, quod tamen proprio Ordinario infra duos menses dabunt.

52. Habitum et insignia in choro Dignitates et Canonici Protonotarii gerent, prout Capitulo ab Apostolica Sede concessa sunt; poterunt nihilominus veste tantum uti violacea praelatitia cum zona sub choralibus insignibus, nisi tamen alia vestis, tamquam insigne chorale sit adhibenda. Pro usu Roccheti et Mantelleti in choro attendatur, utrum

haec sint speciali indulto permissa; alias enim Protonotarius, habitu praelatitio assistens, neque locum inter Canonicos tenebit, neque distributiones acquiret, quae sodalibus accrescent.

53. Collegialiter tamquam Canonici pontificalibus functionibus iuxta Caeremoniale Episcoporum, sacris vestibus induti assistentes, non alia Mitra utentur quam simplici, nec unquam hoc aliisve supra memoratis insignibus et privilegiis extra propriam ecclesiam, nisi in concessionis diplomate aliter habeatur. Canonicus tamen, qui forte ad ordinem saltem Subdiaconatus non sit promotus, ne in choro quidem cum aliis Mitra unquam utatur. In functionibus autem praedictis inservientem de Mitra non habebunt, prout in Pontificalibus uni Celebranti competit. Qui in Missa solemni Diaconi, Subdiaconi aut Presbyteri assistentis munus agunt, dum Dignitas, vel Canonicus, aut alter Privilegiarius pontificaliter celebrant, Mitra non utentur; quam tamen adhibere poterunt, Episcopo solemniter celebrante, ut dictum est de collegialiter adsistentibus, quo in casu, cum ministrant, aut cum Episcopo operantur, maneant detecto capite.

54. Protonotarius *ad instar* defunctus efferri aut tumulari cum Mitra non poterit, nec eius feretro ipsa imponi.

55. Ne autem Protonotariorum numerus plus aequo augeatur, prohibemus, ne in posterum in ecclesiis, de quibus supra, Canonici Honorarii, sive infra, sive extra Dioecesim degant, binas partes excedant eorum, qui Capitulum iure constituunt.

56. Qui secus facere, aliisve, praeter memorata, privilegiis et iuribus uti praesumpserint, si ab Ordinario semel et bis admoniti non paruerint, eo ipso, Protonotariatus titulo, honore, iuribus et privilegiis, tamquam singuli, privatos se noverint.

57. Sciant praeterea; se, licet forte plures una simul, non tamquam unius ecclesiae Canonici, sed tamquam Protonotarii, conveniant, non idcirco Collegium Praelatitum

constituere; verum, quando una cum Protonotariis de numero Participantium concurrent, v. gr. in Pontificiis Cappellis, tunc quasi unum corpus cum ipsis censentur, sine ullo tamen amplissimi Collegii praeiudicio, ac servatis eiusdem Cappellae et Familiae Pontificiae consuetudinibus.

58. Si quis, quavis ex causa, Dignitatem aut Canonicatum dimittat, cui titulus, honor et praerogativae Protonotariorum *ad instar* adnexa sint, statim ab iisdem titulo, honore et praerogativis decidet. Qui vero Pontificium Breve inter Praelatos aggregationis obtinuerit, horum tantum privilegiis deinceps perfruetur.

IV.—PROTONOTARII APOSTOLICI TITULARES SEU HONORARII.

59. Cum Apostolica Sedes, non sibi uni ius reservaverit Protonotarios Titulares seu honorarios nominandi, sed Nuntiis Apostolicis, Collegio Protonotariorum Participantium et forte aliis iamdiu illud delegaverit, antequam de eorum privilegiis ac praerogativis aliquid decernamus, leges seu conditiones renovare placet, quibus rite honesteque ad eiusmodi dignitatem quisque Candidatus valeat evehi, iuxta Pii PP. VII Praedecessoris Nostri Constitutionem "*Cum innumeri,*" Idibus Decembr. MDCCCXVIII datam.

60. Quoties igitur de honorario Protonotariatu assequendo postulatio praebeatur, proferantur, ab Ordinario recognita, testimonia, quibus constet indubie: (1) de honesta familiae conditione; (2) de aetate saltem annorum quinque et viginti; (3) de statu clericali ac caelibi; (4) de Laurea doctoris in utroque, aut canonico tantum iure, vel in S. Theologia, vel in S. Scriptura; (5) de morum honestate et gravitate, ac de bona apud omnes aestimatione; (6) de non communibus in Ecclesiae bonum provehendum laudibus comparatis; (7) de idoneitate ad Protonotariatum cum decore sustinendum, habita etiam annui census ratione, iuxta regionis cuiusque aestimationem.

61. Quod si huiusmodi Protonotariatus honor alicui Canonicorum coetui collective ab Apostolica Sede conferatur (quod ius, collective Protonotarios nominandi, nemini censeri posse delegatum declaramus), eo ipso, quo quis Dignitatem aut Canonicatum est legitime consequutus, Protonotarius nuncupabitur.

62. Pariter, qui Vicarii Generalis aut etiam Capitularis munere fungitur, hoc munere dumtaxat perdurante, erit Protonotarius Titularis; hinc, si Dignitate aut Canonicatu in Cathedrali non gaudeat, quando choro interesse velit, habitu Protonotarii praelatio, qui infra describitur, iure utetur.

63. Protonotarii Apostolici Titulares sunt Praelati extra Urbem, qui tamen subiecti omnino manent locorum Ordinariis, Praelatorum Domus Pontificiae honoribus non gaudent, neque inter Summi Pontificis Familiares adnumerantur.

64. Extra Urbem, dummodo Summus Pontifex eo loci non adsit, in sacris functionibus rite utuntur habitu praelatitio, nigri ex integro coloris, idest veste talari, etiam, si libeat, cum cauda (nunquam tamen explicanda), zona serica cum duobus flocculis a laeva pendentibus, Roccheto, Mantelleto et bireto, absque ulla horum omnino parte, subsuto aut ornamento alterius coloris.

65. Extra Urbem, praesente Summo Pontifice, descripto habitu indui possunt, si hic tamquam chorale insigne concessus sit, vel si quis uti Vicarius adfuerit.

66. Habitu praelatitio induti, omnibus Clericis, Presbyteris, etiam Canonicis, singulatim sumptis, praeferantur, non vero Canonicis, etiam Collegiatarum, collegialiter convenientibus, neque Vicariis Generalibus et Capitularibus, aut Superioribus Generalibus Ordinum Regularium, et Abbatibus, ac Praelatis Romanae Curiae; non genuflectunt ad Crucem vel ad Episcopum, sed tantum se inclinant, ac duplici ductu thurificantur.

67. Super habitu quotidiano, occasione solemnis conventus, audientiae et similium, etiam Romae et coram Summo Pontifice, zonam tantum sericam nigram, cum laciniis item nigris, gestare poterunt, cum pileo chordula ac floccis nigris ornato.

68. Propriis insignibus, seu stemmatibus, pileum imponere valeant, sed nigrum tantummodo, cum lemniscis et sex hinc sex inde flocculis pendentibus, item ex integro nigris.

69. Si quis Protonotarius Titularis, Canonicatus aut Dignitatis ratione, choro intersit, circa habitum se gerat iuxta normas Protonotariis *ad instar* constitutas, num. 52, vestis colore excepto.

70. Sacris operantes, a simplicibus Sacerdotibus minime differant; attamen extra Urbem in Missis et Vesperis solemnibus, pariterque in Missis lectis aliisque functionibus solemnius aliquando celebrandis, Palmatoria tantum ipsis utenda conceditur, excluso Canone aliave pontificali supellectili.

71. Quod pertinet ad acta in causis Beatificationis et Canonizationis, et ad passivam electionem in Conservatores ac cetera, iisdem iuribus gaudent, quibus fruuntur Protonotarii Supranumerarii, uti nn. 23 et 24 supra dictum est.

72. Beneficia eorum qui, tamquam privatae personae, Protonotariatum Titularem assequuti sunt, non vero qui ratione Vicariatus, Canonicatus sive Dignitatis eodem gaudent, ab Apostolica tantum Sede conferantur.

73. Noverint autem, se, licet forte plures una simul, non tamquam unius ecclesiae Canonici, sed tamquam Protonotarii, conveniant, non ideo Collegium constituere.

74. Tandem qui Protonotariatu Apostolico honorario donati sunt, tamquam privatae personae, titulo, honoribus, et privilegiis Protonotariatus uti nequent, nisi antea

diploma suae nominationis Collegio Protonotariorum Participantium exhibuerint, Fideique professionem, ac fidelitatis iusiurandum coram Ordinario, aut alio viro in ecclesiastica dignitate constituto emiserint. Qui vero ob Canonicatum, Dignitatem, aut Vicariatum, eo potiti fuerint, nisi idem praestiterint, memoratis honoribus et privilegiis, quae superius recensentur, tantummodo intra propriae dioecesis limites uti poterunt.

75. Qui secus facere, aliisque, praeter descripta, privilegiis uti praesumpserint, si ab Ordinario semel et bis admoniti non paruerint, eo ipso honore et iuribus Protonotarii privatos se sciant: quod si Protonotariatum, tamquam privata persona adepti sint, etiam titulo.

76. Vicarii Generales vel Capitulares, itemque Dignitates et Canonici nomine atque honoribus Protonotariatus titularis gaudentes, si, quavis ex causa, a munere, Dignitate aut Canonicatu cessent, eo ipso, titulo, honoribus et iuribus ipsius Protonotariatus excident.

B.—De Ceteris Praelatis Romanae Curiae.

77. Nihil detractum volumus honoribus, privilegiis, praeemimentiis, praerogativis, quibus alia Praelatorum Romanae Curiae Collegia, Apostolicae Sedis placito, exornantur.

78. Insuper concedimus, ut omnes et singuli Praelati Urbani seu Domestici, etsi nulli Collegio adscripti, ii nempe, qui tales renunciati, Breve Apostolicum obtinuerint, Palmatoria uti possint (non vero Canone aut alia pontificali supellectili) in Missa cum cantu, vel etiam lecta, cum aliqua solemnitate celebranda; item in Vesperis aliisque solemnibus functionibus.

79. Hi autem habitum, sive praelatitium sive quem vocant *pianum,* gestare poterunt, iuxta Romanae Curiae consuetudinem, prout supra describitur nn. 16, 17; numquam

tamen vestis talaris caudam explicare, neque sacras vestes ex altari assumere valeant, nec alio uti colore, quam violaceo, in bireti flocculo et pilei vitta, opere reticulato distincta, sive chordulis et flocculis, etiam in pileo stemmatibus imponendo ut n. 18 dictum est, nisi, pro eorum aliquo, constet de maiori particulari privilegio.

C.—De Dignitatibus, Canonicis et Aliis, Qui Nonnullis Privilegiis Praelatorum Propriis Fruuntur.

80. Ex Romanorum Pontificum indulgentia, insignia quaedam praelatitia aut pontificalia aliis Collegiis, praesertim Canonicorum, eorumve Dignitatibus, quocumque nomine nuncupentur, vel a priscis temporibus tribui consueverunt; cum autem eiusmodi privilegia diminutionem quamdam episcopali dignitati videantur affere, idcirco ea sunt de iure strictissime interpretanda. Huic principio inhaerentes, expresse volumus, ut in pontificalium usu nemini ad aliquod ex supra memoratis Collegiis pertinenti in posterum ampliora suffragentur privilegia, quam quae, superius descripta, competunt Protonotariis sive Supranumerariis, sive *ad instar*, et quidem non ultra propriae ecclesiae, aut ad summum Dioeceseos, si hoc fuerit concessum, limites; neque ultra dies iam designatos, aut determinatas functiones; et quae arctiora sunt, ne augeantur.

81. Quoniam vero de re agitur haud parvi momenti, quippe quae ecclesiasticam respicit disciplinam, ne quis audeat arbitraria interpretatione, maiora quam in concedentis voluntate fuerint, sibi privilegia vindicare; quin potius paratum sese ostendat, quatenus illa excesserint, minoribus coarctari; singulis locorum Ordinariis, quorum sub iurisdictione vel quorum in territorio, si de exemptis agatur, aliquis ex praedictis coetibus inveniatur, demandamus, ut, tamquam Apostolicae Sedis Delegati, Apostolicarum Concessionum documenta ipsis faventia, circa memorata privilegia, infra bimestre tempus, ab hisce Nostris

Ordinationibus promulgatis, sub poena immediatae amissionis eorum quae occultaverint, ad se transmitti curent, quae intra consequentem mensem ad Nostram SS. Rituum Congregationem mittant. Haec autem, pro suo munere, omnia et singula hisce Nostris dispositionibus aptans, declarabit et decernet, quaenam in posterum illis competant.

Haec omnia rata et firma consistere auctoritate Nostra volumus et iubemus; contrariis non obstantibus quibuscumque.

Datum Romae apud S. Petrum, die 21 Februarii MCMV, Pontificatus Nostri anno secundo.

PIUS PP. X.

BRIEF OF POPE PIUS IX., GRANTING TO ALL BISHOPS THE PRIVILEGE OF WEARING A PURPLE SKULL-CAP.

PIUS PP. IX.

Ad perpetuam rei memoriam.

Ecclesiarum omnium curam et sollicitudinem ex supremo Apostolatus officio divina Providentia commisso gerentes, maximo quidem solatio perfundimur, cum ad sacrum episcopalem ordinem oculos Nostros mentemque convertimus.

Sacri enim per orbem Antistites, pastoralis muneris Nostri consortes in tanta temporum difficultate, atque in tot malorum procellis, quibus Ecclesia iactatur, omnem adhibent alacritatem ac studium in custodiendo vigilias noctis super gregem suum, in Ecclesiae iuribus adserendis, atque in christiana sibi concredita plebe divinae Legis praeceptionibus erudienda, ut hoc scilicet instructa munimine, facilius a malo declinet atque ambulet in viis Domini.

Ipsi propterea nullum discrimen detrectantes, opponunt murum pro domo Israel, interque ipsos, non pauci, persecutionem passi propter iustitiam, illustria suae fidei et fortitudine exempla ediderunt.

Quo autem obsequio, quo devotionis studio iidem Venerabiles Fratres prosequantur beatissimi Petri Cathedram, in qua integra est christianae religionis ac perfecta soliditas, et ad quam, propter potiorem principalitatem

necesse est omnem convenire ecclesiam, innumerae amoris ac pietatis significationes, etiam typis consignatae et nunquam intermissae, pro ipsius incolumitate et exaltatione in suis dioecesibus preces, excitatique fideles ad rerum angustias quibus premimur, data stipe, recreandas, denique singularis eorum in Urbe Nostra frequentia luculentissime testantur.

Quare, in communi omnium ordinum laetitia ob saecularem memoriam martyrii sanctorum Apostolorum Petri et Pauli solemniter celebrandam, et ob nonullos Ecclesiae heroes sanctorum coelitum fastis adscribendos, gratum Nobis est eosdem Venerabiles Fratres, in pastorali Nostro exercendo munere socios atque adiutores, debito exornare laudis praeconio, eisdemque, per aliquam honoris adiectionem, propensi animi Nostri, ad dilectionis exhibere testimonium.

Itaque, auctoritate Nostra Apostolica, harum litterarum vi, omnibus et singulis Catholicae Ecclesiae Patriarchis, Archiepiscopis et Episcopis, tam praesentibus quam futuris, concedimus atque indulgemus ut ipsi in posterum, a primis tamen vesperis proxime futuri festi Sanctorum Apostolorum Petri et Pauli, pileolo violacei coloris uti libere ac licite possint et valeant.

Non obstantibus constitutionibus et sanctionibus apostolicis, ceterisque quamvis speciali et individua mentione ac derogatione dignis in contrarium facientibus quibuscumque.

Datum Romae, apud Sanctum Petrum, sub annulo Piscatoris, die xvii Iunii MDCCCLXVII, Pontificatus Nostri anno vicesimo secundo.

N. CARD. PARACCIANI-CLARELLI.

BRIEF OF LEO XIII., GRANTING TO ALL BISHOPS THE PRIVILEGE OF WEARING A PURPLE BIRETTA.

LEO PP. XIII.

Ad perpetuam rei memoriam.

Praeclaro divinae gratiae munere effectum est, ut sacerdotalis Nostrae consecrationis diem quinquagesimo anno redeuntem, frequenti Episcoporum Venerabilium Fratrum Nostrorum corona septi, innumero fidelium coetu stipati, quin et universo christiano orbe gestiente, celebrare potuerimus. Cui tantae celebritati fastigium impositum est maioribus coelitum honoribus, quos, divino Spiritu adspirante, suprema auctoritate Nostra nonnullis eximiae sanctitatis viris solemni ritu attribuimus. Quae quidem omnia non uno Nobis nomine grata et periucunda fuerunt. Primo enim in spem adducimur fore ut fidelium precibus ac novensilium sanctorum intercessione propitiatus Deus, tot tantisque, quibus humana premitur societas, malis opportuna afferat remedia, optatamque mundo pacem ac tranquilitatem largiatur. Deinde vero ex eo laetamur quod innumerabiles observantiae et obsequii significationes, quibus Nos toto orbe fideles unanimi consensione prosecuti sunt, tum ostendunt et antiquam pietatem et Apostolicae Sedis amorem christianis pectoribus alte manere defixum, tum in summa Venerabilium Fratrum sacrorum Antistitum laudem cedunt, quorum opera ac virtute in populis sibi

commendatis et concreditis in tanta temporum perversitate ita viget ac floret catholicae religionis cultus et huic Sedi ac Romano Pontifici sunt animi addicti atque coniuncti.

Nos, ne fausti huius eventus memoria intercidat, atque ut publicum aliquod benevolentiae Nostrae testimonium Venerabilibus Fratribus exhibeamus, externo honoris insigni universos terrarum orbis Antistites exornandos censuimus.

Quare, hisce litteris, Apostolica auctoritate Nostra, perpetuum in modum concedimus ut universi Patriarchae, Archiepiscopi et Episcopi birreto violacei coloris, hoc futurisque temporibus, uti libere et licite possint et valeant. Hoc ita illis proprium volumus, ut alius qui episcopali dignitate non sit insignitus, eiusmodi ornamento nullatenus potiri queat.

Non obstantibus constitutionibus et sanctionibus apostolicis ceterisque omnibus, licet speciali et individua mentione ac derogatione dignis, in contrarium facientibus quibuscumque.

Datum Romae, apud Sanctum Petrum, sub annulo Piscatoris, die iii Februrarii MDCCCLXXXVIII, Pontificatus Nostri anno decimo.

M. CARD. LEDOCHOWSKI.

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SYNOPTIC TABLE OF THE ECCLESIASTICAL COSTUME OF PRELATES.

Vestments			Pope	Cardinals	Bishops Asst. at the P. T., when at Rome	Bishops	Prelates *di Mantelletta*	Prelates *di Mantellone*
Ordinary Cassock	Material	Summer	Satin	Merino	Merino	Merino	Merino	Merino
		Winter	Cloth	Cloth	Cloth	Cloth	Cloth	Cloth
	Color		White	Black	Black	Black	Black	Black
	Trimmings		White	Scarlet red	Amaranth red	Amaranth red	Amaranth red	Purple
	Peculiarities		No train	No train	No train	No train	No train	No train
Regular Choir-Cassock	Material	Summer	Watered Silk	Watered Silk	Plain silk	Merino	Plain silk	Plain silk
		Winter	Cloth	Cloth	Cloth	Cloth	Cloth	Cloth
	Color		White	Scarlet red*	Purple	Purple	Purple	Purple
	Trimmings		White	Scarlet red	Crimson red	Crimson red	Crimson red	Purple
	Peculiarities		Train	Train	Train	Train	Train	No train
Mourning Choir-Cassock	Material	Summer	Satin or serge	Watered Silk	Merino	Merino	Merino	
		Winter	Serge	Cloth or serge	Cloth	Cloth	Cloth	
	Color		White	Purple	Black	Black	Black	
	Trimmings		White	Scarlet	Purple	Purple	Purple	
	Peculiarities		Train	Train	Train	Train	Train	
Simar	Material	Summer	Satin	Merino	Merino	Merino	Merino	Merino
		Winter	Cloth	Cloth	Cloth	Cloth	Cloth	Cloth
	Color		White	Black	Black	Black	Black	Black
	Trimmings		White	Scarlet	Amaranth	Amaranth	Amaranth	Purple
	Peculiarities		False sleeves	False sleeves	False sleeves	False sleeves	False sleeves	False sleeves
			Cape. No train	Cape. No train	Cape. No train	Cape. No train	Cape. No train	Cape. No train
Official Cloak	Material			Watered Silk	Plain silk	Plain silk	Plain silk	Plain silk
	Color			Scarlet red	Purple	Purple	Purple	Black
	Trimmings			Scarlet red	Purple	Purple	Purple	Black
Mourning Cloak	Material			Watered Silk	Plain silk	Plain silk	Plain silk	Plain silk
	Color			Purple	Black	Black	Black	Black
	Trimmings			Scarlet red	Black	Black	Black	Black

*Rose-colored on Sundays of *Gaudete* and *Laetare*.

SYNOPTIC TABLE OF THE ECCLESIASTICAL COSTUME OF PRELATES—*Continued.*

Vestments			Pope	Cardinals	Bishops Asst. at the P. T., when at Rome	Bishops	Prelates *di Mantelletta*	Prelates *di Mantellone*
Every-day Cloak	Material			Merino, etc.	Merino, etc.	Merino, etc.	Merino, etc.	Merino, etc.
	Color			Black	Black	Black	Black	Black
	Trimmings			Black	Black	Black	Black	Black
Winter Cloak	Material		Cloth	Cloth	Cloth	Cloth	Cloth	Cloth
	Color		Red	Scarlet red*	Purple†	Purple†	Purple†	Black
	Lining		Red silk	Scarlet red silk	Purple† silk	Purple† silk	Purple† silk	Black silk
	Trimming		Gold	Gold				
Ordinary Mozzetta	Material	Summer	Satin	Watered silk		Merino		
		Winter	Velvet	Cloth		Cloth		
	Color		Red	Scarlet red		Purple		
	Trimming		Ermine	Scarlet red		Crimson red		
Mourning Mozzetta	Material	Summer	Serge	Watered silk		Merino		
		Winter	Serge	Cloth or serge		Cloth		
	Color		Red	Purple		Black		
	Trimming		Ermine	Scarlet red		Purple		
Ordinary Mantelletta	Material	Summer		Watered silk	Plain silk	Merino	Plain silk	
		Winter		Cloth	Cloth	Cloth	Cloth	
	Color			Scarlet red	Purple	Purple	Purple	
	Trimming			Scarlet red	Red	Crimson red	Crimson red	
Mourning Mantelletta	Material	Summer		Watered silk	Merino	Merino	Merino	
		Winter		Cloth or serge	Cloth or serge	Cloth	Cloth or serge	
	Color			Purple	Black	Black	Black	
	Trimming			Scarlet red	Purple	Purple	Purple	

*Purple on penitential and mourning days.
†Black on penitential and mourning days.

SYNOPTIC TABLE OF THE ECCLESIASTICAL COSTUME OF PRELATES—*Continued.*

Vestments			Pope	Cardinals	Bishops Asst. at the P. T., when at Rome	Bishops	Prelates *di Mantelletta*	Prelates *di Mantellone*
Mantellone	Material	Summer						Plain silk
		Winter						Cloth
	Color							Purple
	Trimming							Purple
Cappa-Magna	Material	Ordina'y	Velvet	Watered silk	Plain silk	Merino	Plain silk	
		Mourn'g	Serge	Serge or silk	Serge	Merino	Serge	
	Color	Ordina'y	Red	Scarlet red	Purple	Purple	Purple	
		Mourn'g	Red	Purple	Purple	Purple	Purple	
	Cape	Summer	Silk	Silk	Silk	Silk	Silk	
		Winter	Ermine	Ermine	Ermine	Ermine	Ermine	
	Trimmings		Red	Scarlet red	Red	Crimson red	Crimson red	
Biretta	Material	Summer		Silk	Silk	Silk	Silk	Silk
		Winter		Cloth	Cloth	Cloth	Silk	Silk
	Color			Scarlet red	Purple	Purple	Black	Black
	Tuft			None	Purple	Purple	Purple*	Purple
	Lining			Scarlet red	Green	Green	Red	Purple
Skull-Cap or Calotte	Material		Silk	Silk	Silk	Silk	Silk	Silk
	Color		White	Scarlet red	Purple	Purple	Black	Black
	Trimmings		White	Red	Purple	Purple	Purple*	Purple
	Lining		White leather	Red leather	Red leather	Red leather	Red leather	Red leather

*Red for the Protonotaries Apostolic of the first three classes.

INDEX.

ABBOTS, 23.
  Different classes, 25, 26, 27.
  Wear the mozzetta, 63, 65.
  Wear the mantelletta, 70.
  Their pontifical stockings, 96.
  Their pontifical sandals, 99.
  Pectoral cross, 101, 103.
  Ring, 108.
  Genuflection to an Abbot, 109.
  Wear the mitre, 110, 113.
  Use the crosier, 116, 117, 118.
  Coats-of-arms of Abbots, 137.
  Pontificals of Abbots, 143.
ABBOTS GENERAL, 27.
ABBOTS *nullius*, 26, 27, 103, 143.
ABBOTS *regiminis*, 25, 27, 103, 143.
ABBREVIATORS of the Major Park, 29, 69, 108.
ACADEMIC SOLEMNITIES, 55, 153.
ACOLYTES of the papal chapel, 36.
Admodum Reverendus (a title given to Prelates *di mantellone*), 72.
ADVOCATES Consistorial, 73.
ALBANO (Cardinal-Bishop of), 15.
ALEXANDRIA (Patriarchs of), 17.
ALTAR-BOYS should not wear cinctures, 54.
  Should not wear skull-caps, 91.
  Should wear black stockings, 95.
AMARANTH RED, 37, 41, 48, 59, 81, 85, 133.
Annuli, 106.
Annulus cordis, 105.
APOSTOLIC CAMERA, 107.
ARCHBISHOP, 19, 132.
ARCHDEACON, 166.
ARMAGH (Archbishop of), 18.
  Primate of All Ireland, 18.
  Wears a double-armed pectoral cross, 101.
ARMORS, 125.
ASSISTANTS at the Pontifical Throne, 21, 29.
AUDITORS of the Rota, 29, 69, 79.
AUGUSTINIANS, 23, 24.
AZURE (Blue in Heraldry), 127.
BABYLON (Patriarch of), 17.
BALTIMORE (Councils of), 38, 159.
BARBIER DE MONTAULT (Mgr.), 7.
BASIL (Monks of St.), 23.
BENEDICTINES, 24.
BIKORCHI (Residence of the Syrian Patriarchs), 18.
BIRETTA, 86-89.
BIRETTA OF CARDINALS.
  Of red watered silk in summer, and red cloth in winter, 86, 87.
  Has no tuft, 87.
  Cardinals do not wear biretta sent by Pope, 88.
BIRETTA OF BISHOPS.
  Is purple and of no other color, 87, 88, 89, 192, 193.
  Has but three "horns," 87, 165.
  Has a purple tuft, 87.
BIRETTAS OF PRELATES, 86.
  Conceded by Pius X., 88.
BISHOP, 19, 21.
  Residential, 21.
  Titular, 21.
  Assistant at the Pontifical Throne, 21, 22, 29.
  Religious, 23, 24, 25.
  Should wear clothes of woolen material, 33.
  Has a right to wear the rochet, 61.
  Wears the mozzetta in his diocese, 63.
  Wears the mantelletta outside of his diocese, 68.

BISHOP, 19, 21.
Wears mantelletta in his diocese in presence of higher Prelates, 68.
Wears unfolded cappa magna in his diocese, 75.
Wears folded cappa in Rome, 77.
His hats, 81, 82, 83, 84.
Purple biretta, 87, 88, 192, 193.
His biretta should have only three "horns," 87, 165.
Purple skull-cap, 91, 92, 190, 191.
Purple stockings, 94.
His pontifical stockings, 96.
Shoes, 97.
His pontifical sandals should have no cross on the upper, 98, 99.
His pectoral crosses, 100-104.
Uses two sorts of rings, 106, 108.
Wears three different mitres, 112.
Oriental Bishops have peculiar mitres, 114, 115.
Uses the crosier, 116, 117, 118, 119, 120.
Uses the hand-candlestick at all services, 121.
He is regarded as noble, 124.
His coat-of-arms, 133, 135, 139, 140, 141, 142, 159.
His throne and prie-dieu should be draped in green, 152.
His "academic dress," 154.
His "etiquette dress" (*abito piano*), 155.
The laying out of his remains, 156, 157, 159.
BLACK, the color of the garments of the clergy, 35.
BLAZON, 123.
BLUE FOX FUR, 78.
BORROMEO (St. Charles), 13.
BOTTOM of Cassocks is round or terminates in a train, 40, 41, 42.
BRIEFS of the Pope are sealed with the Fisherman's ring, 106, 107.
BUCKLERS, 125, 126.
BULLETIN (diocesan), 141.
BUSSOLANTI are clad in red, 36.
An ecclesiastic admitted to an audience of the Pope must leave his hat in the room of the Bussolanti, 155.
BUTTONHOLES are trimmed with silk of the color of the lining, 41.
BUTTONS, 41.
CAIRO (Egypt), Residence of the Patriarch of Alexandria for the Copts, 17.
CALOTTE or SKULL-CAP, 90-93.
CAMAURO, a special cap of the Pope, 93.
CAMEO, carved gem adorning the Pope's ordinary ring, 106.
Camera Apostolica, 107.
CAMALDULES, 24.
CANADA, 31, 41.
CANONS, 41, 46, 54, 59, 60, 62, 66, 70, 80, 103, 104, 108, 112, 134, 150.
CAPE, 73, 74.
CAPELLONE, 83.
CAPPA of Prelates *di mantellone*, 73.
CAPPA MAGNA, 74-80.
CAPUCHINS, 25.
CARDINALATE, 129.
CARDINALS, 14.
Three classes or orders, 15.
"Titles" of Cardinals, 15.
Dioceses of Cardinal-Bishops, 15.
Cardinal-Deacons, 15, 16.
Cardinals belonging to Religious Orders, 23, 24, 25.
Materials of their garments, 32, 33, 34.

CARDINALS, 14.
Colors of their garments, 35, 36, 37.
Ordinary Cassock, black, with scarlet trimmings, 41.
Choir Cassock, red, purple, or rose-colored, 42, 43, 44.
Simar of Cardinals, black, with scarlet trimmings, 48.
Red collaro, 51.
Cincture, with fringes of silk, 53.
Cincture, with gold tassels a privilege of Cardinals, 53.
Cloak, red, purple, black, 56, 57.
They have a right to wear the rochet, 61.
They wear the mozzetta everywhere, 63.
They wear the mantelletta in Rome, 67, 69.
Cappa Magna, red or purple, 77.
They have a train-bearer, 75, 76, 77.
Their hats, 81-85.
The scarlet biretta one of the insignia of the Cardinalate, 87.
Cardinals do not wear the biretta sent by the Pope, 88.
Red skull-cap one of the insignia of the Cardinalate, 90.
Their ordinary stockings are red, 94; purple on Good Friday, 94.
Their pontifical stockings are embroidered with gold, 96.
They wear special ecclesiastical shoes, black, bordered with red, 96.
They wear shoes of red morocco, 97, 154.
Their pontifical sandals are embroidered with gold, 99.
Cardinals wear the pectoral cross, 101, 102, 103.
CARDINALS, 14.
They have a special ring, adorned with a sapphire, 107.
Genuflection before a Cardinal, 109.
Cardinals use three kinds of mitres, 113.
Use the crosier when pontificating, 118.
Use the hand-candlestick at all offices, 121.
They are nobles; princes of the Church, 124.
Their coats-of-arms should not be "timbered" with a coronet, 129.
Heraldic hat of Cardinals, 130, 131.
A Bishop bound to give up his throne to a Cardinal, 143.
Cardinals officiate at the throne everywhere, 143.
Harmony of their costume, 151.
The dress of a Cardinal assisting at a funeral, 152.
A Cardinal delivering a funeral oration, 153.
"Academic dress" of a Cardinal, 153, 154.
"Etiquette dress" (*abito piano*) of a Cardinal, 155.
Laying out the remains of a deceased Cardinal, 156, 157, 158, 159.
The red hat should be suspended above the Cardinal's tomb, 83, 159.
CARMELITES, 24.
CARRIAGE of a Bishop, 141.
CASSOCK (ordinary), 39.
CASSOCK (choir), 42.
CAT (Northern), fur for black cappa magna, 78.
CATAFALQUE, 84, 85, 157.
CATHOLIC UNIVERSITY OF AMERICA, 164.
CAVALCADES, 83.

CHALDEANS (Patriarch of the), 18.
CHAMBERLAINS of the Pope, 30, 71, 72, 73.
CHANCERY PAPERS, 140.
CHANTERS, 36, 37.
CHAPELS (papal), 21, 77.
CHAPLAINS of the Pope, 30, 71, 72, 73.
CHAPTERS. (See Canons).
CINCTURE, 52-54.
CILICIA (Patriarch of), 18.
CISTERCIANS, 24.
CISTERCIANS (REFORMED), 24, 104, 116.
CLEMENT VIII., 95.
CLERICS REGULAR, 23, 42, 46, 48, 78.
CLERKS of the Rev. Apostolic Camera, 29, 69, 79.
CLOAK (*ferraiolo*), 24, 55, 56, 57, 58, 153, 154.
CLOTH, 33.
COATS-OF-ARMS, 123.
COLLAR (Roman), 50, 51.
COLLARINO, 50, 51.
COLLARO, 50, 51.
COLLEGE (Roman), 165.
COLLEGE (Sacred), 16.
COLORS in Heraldry, 126, 127.
CONSISTORIAL ADVOCATES, 73.
CONSISTORY, 42.
CONSTANTINOPLE (Patriarch of), 18.
COPE, 74.
COPTS (Patriarch of the), 17.
COPTS use the Western Mitre, 115.
CORDS of hats, 81, 83, 84, 85, 129, 130, 131, 132, 133, 134, 135, 137.
CORONET, 129, 132.
COTTA, 62.
  Worn over the rochet, 62, 80.
  Worn over the crocia by the train-bearer, 76.
COUNCILS OF BALTIMORE, 38, 159.
COUNCIL OF TRENT, 12, 166.
COUNCIL (PROVINCIAL), 65.
COUNT (The title of Roman Count is given to Assistants at Pontifical Throne), 22.
COURT (Judges of the episcopal), 55.
CRIMSON, 37.
CROCIA, special mantle of the train-bearer, 76.
CROSIER, 116, 117, 118, 119, 120.
  Crosier of Abbots, 116, 118.
  Crosier of Eastern Bishops, 120.
CROSS (Metropolitan), 19, 20.
CUFFS of Cassocks, 32, 41.
DAMASCUS, Residence of the Patriarch of the Melchites, 17.
DEAN of the Sacred College, 15, 16.
DEACON (Cardinal-), 15, 16.
DEACONRY (Title of a Cardinal-Deacon), 16.
DECANO, Dean of a Cardinal's household, 84.
DEXTER, the *left* side of a heraldic design, 127.
DIOCESAN PUBLICATIONS, 141.
DOCTORS, 163-166.
  Their birettas, 165.
  Their rings, 165, 166.
DOMINICAN PRELATES, 24.
DOMESTIC PRELATES, 28, 29.
DOTS AND LINES in heraldic designs, 126, 127, 140, 142.
DUBLIN (Archbishop of), 18.
DURANDUS MIMATENSIS (Durand, Bishop of Mende), 74, 109.
EAST INDIES (Patriarch of the), 18.
Eminentissimus et Reverendissimus Dominus (or *Princeps*), a title belonging exclusively to Cardinals, 16.
ENGRAVERS, 126, 127.
ENSIGNS ARMORIAL, 123.
EPISCOPACY (Doctorate a requisite for), 166.

ERMINE.
A fur of prelatial garments. 73, 74, 78.
A heraldic fur, 127.
ESCROLL, ribbon on which the motto is written, 129.
ESCUTCHEON, 126.
ETIQUETTE (Rules of), 151-159.
EXAMINERS of the clergy should wear the *ferraiolone*, 55.
EXARCH, 18.
Extra Urbem, 31, 72.
FALDA, an ornament of the Pope, 43.
FALDSTOOL, 96, 99, 145, 146.
Familiares, chaplains of the Bishop at Solemn Pontifical Mass, 56.
FERRAIOLO. (See CLOAK).
FERRAIOLONE. (See CLOAK).
FISHERMAN'S RING, 106, 107.
Flocculus, "pompon" of the biretta, 88, 173, 180, 187.
FOUR-HORNED BIRETTA, 87, 165.
FOX (RUSSIAN BLUE), a fur for blue cappa magna, 78.
"*Fuori le croci!*" 100.
FRANCIS DE SALES (St.), 13.
FRANCISCAN PRELATES, 24, 46, 48.
FRASCATI (Cardinal-Bishop of), 15.
FRIDAY (GOOD), 45, 46, 59, 69, 77, 80, 94, 152.
FUNERAL SERMON, 55, 152.
FUR, 24, 25, 75, 78.
Fur of cappa magna, 75, 78.
Fur of the cappa of Prelates *di mantellone*, 73.
Heraldic furs, 127, 128.
Gaudete (Sunday of), 44, 64, 69, 77.
GEMS, 106, 108, 147, 149.
GENUFLECTION before a Prelate, 109.
GOA (Archbishop of), Patriarch of the East Indies, 18.
GRAN (Archbishop of), Primate of Hungary, 18.
GREGORY XIV., 25.
GULES, heraldic term for *red*, 127.
HABIT, 23, 24, 25, 26, 35, 42, 46, 48, 57, 58, 65, 70, 78.
HAND-CANDLESTICK, 121, 122, 146, 147, 150.
HAND-KISS, 109.
HAT.
Pontifical Hat, 81, 82, 83, 84, 85, 129, 130, 158, 159.
Semi-pontifical Hat, 84, 85.
Ordinary Hat, 81, 82, 154, 155.
Heraldic Hats, 129, 130, 131, 132, 134, 135, 136, 137, 138.
The Pope's Hat, 81, 82.
HERALDRY, 123-142.
HIERARCHY, 12, 13.
HOLY THURSDAY, 62, 80.
HONORIUS AUGUSTODUNENSIS (Honorius, Bishop of Autun), 74, 109.
HOOD, 63, 74, 75, 78, 79, 85.
How the hood became a cape, 75 (note).
HOOK, 71, 74.
HUNGARY (Primate of), 18.
INDIES (Patriarch of the East), 18.
(Patriarch of the West), 18.
INNOCENT IV. gave the Cardinals the privilege of the red hat, 83.
Inter multiplices (Motu proprio), 167.
IRELAND (Primate of), 18.
IRELAND (Primate of All), 18, 101.
IRREMOVABLE RECTORS, 49, 52, 53, 137.
JERUSALEM (Patriarch of), 17.
JESUIT PRELATES, 23, 35.
JUDGES of the Bishop's court, 55.
JURISDICTION (Hierarchy of), 12, 15.
KNEELING-DESK (or PRIE-DIEU), 140, 152.
Laetare SUNDAY, 44, 64, 69, 77.

LANGUE (heraldic term for *tongue*), 128.
LEGATE *a latere*, 66, 68.
LEO XIII., 87, 88, 91, 165, 192.
LICENTIATE, 166.
LINEN (material for the rochet), 59.
LINING, is of the same material and color as the trimmings, 41 (note).
Lining of the costume of Regular Prelates, 24, 25, 35.
Of the ordinary cassock, 41.
Of the choir cassock, 44.
No lining to the cloak, except at the collar, 56.
Lining of the rochet, 59, 60.
Of the mozzetta, 64.
Of the mantelletta, 67, 69.
Of the mantellone, 71.
Hood of cappa magna lined with fur in winter, 74, 78.
Lining of ordinary hat, 82.
Of pontifical and semi-pontifical hats, 83, 84, 85.
Of the biretta, 89.
Of the skull-cap, 91.
LISBON (Patriarch of), 18.
Wears a double-armed pectoral cross, 101.
"Timbers" his coat-of-arms with the tiara, 131 (note).
LIVERY, 36, 37.
LYONS (Archbishop of), Primate of Gaules, 18.
(Council of), (1245); at this council the red hat was conceded to the Cardinals by Innocent IV., 83.
MANTELLETTA, 67-70.
MANTELLONE, 71-73.
MARONITES (Patriarch of the), 18.
Their Bishops use the Western mitre, 115.
MASTER OF CHAMBER keeps the Fisherman's ring, 107.
MASTERS OF CEREMONIES wear purple cassock, 37.
MATERIALS, 32, 33, 34.
MELCHITES (Patriarch of the), 17.
MERCY (Order of our Lady of), 24.
METALS in Heraldry, 126, 127, 128.
METROPOLITANS, 19, 20, 65, 68.
MITRE, 76, 110, 111, 112, 113, 114, 115, 120, 158.
MITRE of Oriental Bishops, 115.
MONTREAL (Canons of), 41.
MOSSUL, Residence of the Patriarch of Babylon, 18.
MOTTO, 138, 139.
NORTHERN CAT'S fur, for black cappa magna, 78.
Nullius PRELATES, 26, 27, 103, 143.
OLIVETANS, 24.
OR, heraldic term for *gold*, 126, 127.
"ORDINARY BISHOP," 63, 67, 75, 109, 118, 154, 156, 158, 159.
ORNAMENTS OF METAL prohibited on prelatial dress, 40.
OSTIA AND VELETRI, Episcopal See of the Dean of the Sacred College, 15, 16.
OTTER'S FUR, for the cappa magna of Capuchin Prelates, 25, 78.
PALESTRINA (or PRENESTE), one of the *suburban dioceses*, 15.
PALLIUM, 19, 20, 158.
PAPAL CHAPELS, 21, 77.
PAPAL COURT, 27, 28, 29, 30, 31, 33, 36, 69, 155.
Partibus infidelium (Bishops *in*), 21. (This title is suppressed).
PATRIARCHS, 16, 17, 18, 58, 64, 66, 81, 84, 103, 131, 136.
PECTORAL CROSS, 40, 100, 101, 102, 103, 104, 145, 146, 147, 149, 153, 154, 155, 156.
Pileolus, Latin name of the skull-cap, 90.

PLAIN SILK, 33, 41, 45, 46, 52, 56, 64, 69, 77.
PLATE, 141.
Pluviale, Latin name of the cope, 74.
POCKETS of the cassock, 40.
PONTIFICALS, 76, 94, 98, 102, 104, 105, 106, 113, 114, 115, 121, 122, 143, 144, 145, 146, 147, 148, 149, 150, 156, 159.
POPE, Supreme Prelate, 14.
Material of his dress, 32.
Colors of his dress, 37.
His ordinary cassock, 41.
His choir cassock, 42, 43.
His simar, 48.
His collar, 51.
His cinctures, 53.
His cloak, 58.
His rochet, 59.
Wears the rochet uncovered everywhere, 60, 61.
His mozzetta, 63.
He does not wear the mantelletta, 67.
His cappa magna is red, 76.
His hats, 82, 83.
His skull-cap is white, 92.
He does not wear the biretta, 93.
The "camauro," 93.
He wears white stockings, 94.
His pontifical stockings, 96.
His every-day slippers, 98.
His pontifical sandals, 98, 99.
His pectoral cross, 103.
He uses the pontifical ring, 106.
His ordinary ring is adorned with a cameo, 106.
The Fisherman's ring, 107.
He has a special "simple mitre," 112.
He does not make use of the crosier, 117, 120.
His arms are "timbered" with the tiara and the keys, 131.
PORTO AND SANTA RUFINA, the episcopal see of the Sub-Dean of the Sacred College, 15.
Praeclaro divinae gratiae, 87, 165, 192.
PRELACY, 11.
PRELATE, 11.
PRELATES *di mantelletta*, 27, 28, 29, 30, 69.
PRELATES *di mantellone*, 28, 30, 31, 71, 72, 73.
PRELATES *nullius*, 26, 27, 103, 143.
PRELATURES, 11-31.
PRIE-DIEU, 140, 152.
PRIMATES, 18.
PRIMATES OF IRELAND, 18.
PROPAGANDA, 107.
PROTONOTARIES APOSTOLIC, 29, 30, 81, 84, 103, 133, 144, 159, 169.
PROVINCIAL COUNCIL, 65.
PURPLE, a prelatial color, 36.
Color of ecclesiastical Livery, 36, 37.
Is not the "episcopal color," 152 (note).
PURPURE, heraldic term for purple, 126.
"RABBI," 8, 50, 51.
RECTORS OF PARISHES, 49, 52, 53, 137.
RECTORS OF SEMINARIES, 49, 53.
RED, a prelatial color, 37.
Three shades of red: Scarlet, amaranth, crimson, 37.
REDEMPTORISTS, 23, 35.
REFEREES OF THE SIGNATURE, 29, 79, 85.
REGENT OF THE CHANCERY, wears a Bishop's hat, 84, 132.
REGULAR PRELATES, 22-27.
REGULAR CLERICS, 23, 35.
RELICS OF SAINTS, 92, 101, 103.
RESIDENTIAL BISHOPS, 21.
Reverendissimus, title of Prelates *di mantelletta*, 72.
Reverendus (*Admodum*), title of Prelates *di mantellone*, 72.
RING, 105-109, 154, 155, 165.
RITES (S. Congregation of), 8.

ROCHET, 59-62.
RODEZ, the canons wear the mantelletta, 70.
"ROMA" (this word is carved on the ring of Roman Doctors), 109, 165.
ROMAN COLLAR, 50, 51.
ROMAN COLLEGE, 165.
ROMAN COUNTS, 22.
ROSE-COLOR, 44, 64, 69, 77.
ROTA (Auditors of the), 29, 69, 79.
RUGS, 141.
RUSSIAN BLUE FOX'S fur for blue cappa magna, 78.
SABINA (Cardinal-Bishop of), 15.
SABLE, heraldic term for *black*, 126.
SACRISTANS, 36, 37.
SANDALS, 98, 99, 156.
SANGUINE, heraldic term for *blood-color*, 126.
SANTA RUFINA. (See PORTO).
SAPPHIRE, blue stone reserved for the ring of Cardinals, 107, 108.
SATIN, a silk material reserved for the Pope's garments, 32.
Scutum, Latin word for shield, 126.
SECRETARIATE OF BRIEFS, 107.
SEMI-PONTIFICAL HAT, 84, 85.
SERMON (FUNERAL), 55, 152.
SHOES, 97-99, 156.
SILK. (See PLAIN SILK).
Watered silk reserved for the garments of Cardinals, 32, 33.
SIMAR, 47, 48, 49, 53.
SINISTER, the *right* side of a heraldic design, 127.
SINOPLE, heraldic term for *green*, 126.
SKULL-CAP, 90, 91, 92, 93, 158.
SLIPPERS of the Pope, 98.
SOLESMES (Abbot of), has the privilege of wearing a purple skull-cap, 91.
SOUTANE (see CASSOCK), 38.
Stemma, Latin word for coat-of-arms, 126.
STOCKINGS, 94, 95, 96, 156.
STOLE, 104.
STONES (PRECIOUS), 103, 106, 108, 147, 149.
SUBURBAN DIOCESES, 15.
SUMMER, 34.
SYLVESTRIANS, 24.
SYMBOLISM IN HERALDRY to be avoided, 125.
SYRIANS, 18, 115.
Talaris Vestis, Latin name of the Cassock, 38.
TASSEL of the pectoral cross, 103.
TASSELS,
Of heraldic hats, 129-139.
Of pontifical hats, 83, 84, 85.
Of cinctures, 52, 53.
TENNY, heraldic term for *orange-color*, 126.
THEATINES, 23, 35.
THRONE (Episcopal), 78, 79, 152.
TINCTURES, heraldic term for colors, 125, 126.
TITULAR BISHOP, 21.
TITULAR PATRIARCHS, 17.
TITULAR PROTONOTARIES APOSTOLIC (Black Protonotaries), 29, 30. 61, 62, 70, 122, 134, 136, 184.
TOLEDO (Archbishop of), Patriarch of the West Indies, 18.
TRAIN, a sign of Prelacy, 42.
Of the cassock, 42, 43, 44.
Of the cappa magna, of Cardinals and Bishops, 74, 75, 77.
Of the canonical cappa magna, 76.
TRAIN-BEARER, 32, 75, 76, 77.
His different costumes, 75, 76.
Confraternity of Train-bearers, 77.
TRAPPISTS, see CISTERCIANS (REFORMED).
TRENT (Council of), 12, 166.
TRIMMINGS, 41 (note).
TRINITY (Order of the Holy), 24.
TUFTS of cinctures, 52, 53.

TUFTS of birettas, 86, 87, 88, 164.
TUSCULUM, see FRASCATI.
UNIVERSITIES,
Degrees of civil universities not recognized by the Church, 163.
Roman universities give a ring to their Doctors, 109, 165.
University of Louvain gives its Doctors a biretta, with colored tuft, 164.
Biretta of the Catholic University of America, 164.
URBAN VIII., 16.
USHERS of the Apostolic Palace, 36.
USHERS of the Cathedral, 36.
VAIR, a heraldic fur, 126.
VALLOMBROSA (Order of), 23.
VELETRI, see OSTIA.
VELVET,
A material reserved for the Pope's garments, 32.
Velvet buttons of the train-bearer's cassock, 32, 75, 76.
Velvet biretta prohibited, 32, 86.
Cassocks should not have velvet cuffs or collars, 32.
VENICE, a patriarchal See, 18.
VERT, heraldic term for *green*, 126.
Vestis talaris, Latin name of the cassock, 38.
VIATICUM received by Bishops, 61.
VICAR CAPITULAR and VICAR GENERAL, see TITULAR PROTONOTARIES.
VICUNIA'S FUR for the cappa of Franciscan Prelates, 24, 78.
VIOLET, 126.
VOTERS of the Signature, 29, 79, 85.
WATCH, should be put in a inside pocket, 40.
WATERED SILK, 32, 33.
WEST INDIES (Patriarch of the), 18.
WHITE, color reserved for the Pope, 37.
WINTER, 34.
WINTER CLOAK, 57, 58.
WOOLEN MATERIALS, 33.
"ZIMARRA," 47, 58.
ZUCCHETTO, 90.

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